

THE NONCONFORMIST.

"The dissidence of dissent and the protestantism of the protestant religion."

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Ecclesiastical Affairs.

ETHICS OF NONCONFORMITY.

No. XVII.

WINDING UP.

READER, our allotted task is done. With the present number, and the present year, we take a farewell of that rich and ample domain of thought over which, in somewhat desultory mood, we have been straying since the uprising of parliament. It is a region which we cannot quit without some heavings of affectionate regret. We might, indeed, have tarried longer, for we are far from having exhausted the variety of topics outspread before us. But we have answered the purpose we had in view when starting. We have explained the relationship which the sincere nonconformist bears to truth, and out of that relationship have deduced, by a sort of natural logic, some of his most important obligations. To repeat the process would be easy—but surely, it can hardly be necessary. They who have in their possession the key-principle, as most of our readers, we trust, by this time, have, may unlock with it every question of nonconforming ethics. We have done enough in this way to familiarise our friends with the mode of application—all that remains they are as competent to do for themselves, as we for them.

"Well! but there is nothing new in all that you have advanced," we fancy some of our readers will ere now have exclaimed; "your 'Ethics of Nonconformity' are nothing more than the system of duty prescribed by Christianity." Precisely so, we reply. We never promised novelty, or certainly we should not have groped about for it in the region of moral obligation. That is just the most barren ground of curiosities which a man could well select. But is it not something, to put into the body of nonconformity the soul of Christianity? Is it not something to show that the first, legitimately carried out, is but a special development of the last? That the duties of both flow from one well-head, because the relationships of both are congenial—that true religion is not an act but a spirit, pervading, and giving significance to all acts—that a man cannot regard his dissent as a thing altogether separate and apart from his piety—that he has no warrant for compromising the one, any more than the other—and that the truth which he holds as a nonconformist, he holds on precisely the same terms, and subject to the same obligations, as that which he holds as a Christian—is it of no importance to have all this well understood?

Why, what has been the parable taken up against all who have of late displayed any earnestness in their dissent? Has it not been that their motives are purely political, and themselves crazy enthusiasts? Have not men of high standing, of wide influence, and of eminent repute for spiritual-mindedness, rebuked the forwardness of that zeal that could not acquiesce in silence and inaction, and deplored its manifestations as the plainest proof of a low and grovelling order of religion? Has there not been pretty universally an implied understanding, that interest in the distinctive principles of nonconformity must be in an inverse proportion to interest in the broader truths of the gospel? Surely, then, it is time to place our duties as dissenters upon their proper basis, and to show that that same system of revealed truth which, when heartily received, makes a kind pa-

rent, an upright tradesman, a high-minded patriot, a glowing philanthropist—makes also, by the self-same influence, the consistent, unyielding, and energetic nonconformist. We have done enough, we take it, to expose the cant which has frightened so many dissenters out of their propriety. We dare any man, no matter what his profession, to get up and tell the world that the counsels we have given in these our "Ethics" are condemned by the genius of the Bible. We challenge the whole array of the masters in Israel to overturn what we have been labouring to build up. If the strain of our observations throughout this series of papers be unsanctioned by God's word, then is it not fitting to let it pass unrebuked; for what is not true is false, and what is false is pernicious. Up, then, you who can crush this falsehood, and do it! Speak, once for all, and let the world know wherefore you carry not every principle of Christianity into the region of nonconformity.

We have sketched the outlines of what, in our judgment, dissent *should be*—have presented to our readers an ideal, formed, we think, upon a scriptural model, of the spirit of true nonconformity. Imperfect as has been our execution of the task, we may, nevertheless, now that it is completed, confidently ask our friends to survey it, and, contrasting it as it stands with dissent *as it is*, to say which of the two exhibits more of moral dignity. There may be many who have accompanied us through this series of papers, to whom it may have appeared all but hopeless to look for any general conformity to so high a standard; but surely there are none who on that account would deliberately debase it—many, perhaps, who regret the wide difference between what they ought to be and what they are; few, very few, we hope, who in order to do away with such difference, would purposely bring down "ought to be" to the level of "are." We make bold to inquire of all such, what is the element wanting in their character, the presence of which would elevate them into a closer resemblance to the portrait we have set before them. Is it worldly prudence, or is it thorough honesty of conviction? Had they a profounder reverence for truth than they have, a deeper insight into its fulness of excellence, a simpler faith in its energy, a more perfect resignation of their whole being to its influence, would they, in consequence thereof, be more or less like the study we have submitted to them for contemplation? Here, then, we are justified in taking our stand, and in affirming that the views and tone of the mind which would make dissent more supple, more accommodating, more harmonious with the spirit of modern society, may plead what they will in their favour, but they are essentially "of the earth, earthy." Let them only take their right shape, and their power to do harm dwindles into comparative insignificance. The mischief they have been able to perpetrate hitherto, has been done under false pretences—and opinions have assumed the appearance of "angels of light," whilst engaged in promoting the reign of "darkness."

Come, then, good readers, one and all, let us wind up, as becomes us, with a practical resolution. It will well become the season—it is required of us by the spirit of the times—it is demanded from us by our own solemn professions. Let bygones be bygones. We are entering upon a new year—let us enter upon it as men conscious of the high responsibility devolving upon us. We have pledged ourselves to truth under the designation of dissenters. Let truth, therefore, have from us the fidelity which she claims—and as we have closed the present year with the contemplation, so let us open and complete the ensuing one with the consistent exemplification, of the "Ethics of Nonconformity."

BRITISH ANTI-STATE-CHURCH ASSOCIATION.

PUBLIC MEETING AT BATH.
(Abridged from the *Bath Journal*.)

A public meeting was held, on Tuesday evening last, at the Assembly rooms, in this city, for the purpose of affording the Rev. Dr Cox and the Rev. John Burnett an opportunity to advocate the claims of the above association. The spacious room was crowded by a most respectable audience, and numbers went away unable to obtain admittance. The meeting commenced with singing an appropriate hymn, after which the Rev. J. M. Stephens implored the divine blessing. On the motion of the Rev. D. Wassell, J. Edridge, Esq., was called upon to preside.

The CHAIRMAN having ably introduced the subject to the meeting, the Rev. D. Wassell, in an energetic and eloquent speech, moved the first resolution, which recognised the obligation and importance of making known the gospel to all mankind, but asserted that the interference of civil governments in the establishment, support, or extension of religion, was opposed to the will of God, insulting to Christ, subversive of the sacred and social rights of man, and so contrary to the genius of the gospel that the triumphs of truth, peace, and love, could never be secured till all national and secular establishments of religion were entirely and for ever done away.

Dr Cox, on rising to second the resolution, was rapturously applauded. The cheering having subsided, he said:—It was refreshing to see such an elegant and spacious room as the one in which they were now met filled with thinking and intelligent persons, who were not come for the purpose of witnessing a sight, or to a place of amusement, but for the purpose of exercising their intellectual and reflective powers. We often found individuals who took up new opinions upon very slight evidence, and rescinded them again upon equally slight argument. The present was a question requiring thought, and it was thought and reflection they wanted. They could look back to the time when little was known upon the subject—when no thought was bestowed upon the question. Now, however, we had arrived at a period when we could think, when we did think, and when thought had begun to be embodied in action [cheers]. Dr Cox then discussed, one by one, the most important evils resulting from the union of church and state, after which he said:—The alliance between church and state was the object of their present attention. They desired to dissolve, to annihilate this great evil. They would not lop off the branches—they would not waste their strength in contending with any minor evil, as the church rates, and so on—but would deal with the alliance, the (he was sorry to say) constitutional alliance, between church and state, and, by thus setting the axe to the root, endeavour to remove the great evil from which so many grievances sprung [great cheering, together with a cry of "Never, never—you'll never do it," from a person at the side of the platform]. It was not against episcopacy, not against men, they were waging war, but against system—the great system of connexion between church and state—the system instituted by Constantine, continued in the church of Rome, and existing in the church of England [cheers]. They acted in charity. Was it not true charity to remove error, especially when of a spiritual nature, and save a man from the precipice of danger and the darkness of delusion into which he had been led [cheers]? I might be asked why they sought the separation of church and state. He would tell them. First, because it was oppressive. The alliance between church and state was connected with oppression of the most grievous nature. Was it not supported by drawing ten millions of money annually from the pockets of the people [cheers, and a cry of "No, no"]? He asked, were not nonconformists obliged to pay for the support of the church of England and their own church too? The church of England had been called the poor man's church; and it was the poor man's church and the poor woman's church too, for they did not forget to enforce the payment of the church rate, although they may be unable to pay it [cheers]. Had not such sums as 6s. 6d. been often raised up to a considerable amount by law and other proceedings, and payment enforced from the poor man to the uttermost farthing? Had they not established ecclesiastical courts which enforced these exactions—aye, and imprisonment too? Had not their predecessors bled under the directions of these courts for their pure and holy and New Testament sentiments? I say this is oppression; and oppression will exist so long as those hoary-headed sinners, ecclesiastical courts, remain [continued cheers]. He wished to see religion unfettered, and unpatronised too, except it was the patronage of Christ the King of Zion [cheers]. Dr Cox concluded with the following sentiments:—Everything at the present day was in a state of progression, and everything seemed to be unsettled and confused. All was moving. Cross winds were blowing in every direction; things new rose up and startled them on every hand. Amongst this general progression and somewhat of confusion, a pure Christianity was arising from the entombment of ages, and purifying herself from the dross with which she has been encumbered [cheers]. A few years ago the French atheistical philosopher predicted that by this time Christianity would be no more; but what was the truth, Why? that she had risen up and was now marching in glorious majesty their over graves to a universal dominion. The present was a thinking state, and indicated greater movements to come. We see what is thought to be the work of fifty years accomplished in a single day. We are not, therefore, the ones to despair or say

with our friend at the side, "never, never" [cheers and laughter]. Success is not the measure of our duty. Even if we should not succeed, we shall still have the happiness of the dying thought that we have done our duty in accordance with our principles. We know

" 'Tis not in mortals to ensure success,
But we'll do more, Sempronius,
We'll deserve it."

He had much pleasure in seconding the resolution. The rev. gentleman sat down amidst the most enthusiastic plaudits of the whole assembly.

The CHAIRMAN having inquired if any one desired to make any observation previous to his putting the resolution, a Mr JOHN BRUMBY expressed his desire to do so, and was accordingly invited to the platform, when he introduced himself as infinitely inferior to the previous speaker, but as a member of the church of England felt it a duty to meet the attacks of her opponents. This he essayed to do by asserting that the church of England had put the Bible into the hands of every man in Britain at a time when dissent and dissenters were unknown. That the income of the church was three and not ten millions, and that her endowments were made previous to the reformation. That Dr Chalmers and other great lights of dissent had written in favour of establishments. That Oliver Cromwell had persecuted a dissenter; and other matters, which will be seen on reference to the Rev. J. Burnett's speech, in which they suffered the same fate that error will always be subject to when opposed to truth; and having stated that he came there upon his own responsibility, and without any intention of speaking (although the fact of his having a book, with the pages turned down to suit his points, with him, appeared not a little to arouse the doubts of many as to his veracity), concluded by moving as an amendment, "That a religious establishment in connexion with the state is both scriptural and expedient."

Mr C. COWARD, a master of one of the parochial schools, seconded the amendment.

The Rev. J. BURNETT then rose amidst the most enthusiastic cheering. Upon its subsiding, the rev. gentleman said—

It was not his original intention to have occupied the time of the meeting at that moment, for he had been appointed to second the forthcoming resolution; but he was unwilling to allow the amendment to go to the meeting without a few observations upon it, and the remarks of their friend who had the honour to move it. Their friend had told them he would appeal to history in favour of his assertions, but unhappily for him, his historical references had been altogether inappropriate, and for the sake of being historically correct he had made nine mistakes, as they should see [cheers]. So far as regarded the observations made by the gentleman upon the remarks of Dr Cox, they were completely in error. He charged Dr Cox with saying that the church of England was schismatical because she separated herself from the church of Rome; whereas what Dr Cox said was, that she was schismatical because she had left the true church of Christ; and therefore the church of Rome and the church of England were equally entitled to the charge of schism. And this they would call their good friend's mistake No. 1 [cheers and laughter]. He then told them that the church of England was the first to translate the New Testament into English, and to place the Bible in the hands of every man in the kingdom. Did he forget that Wicliffe and Tindal, who first translated the Testament into English, were obliged to fly from the country because of the persecution with which they were followed by the established church; and did he not know that one of them was afterwards strangled in a foreign land by the established religion, because he had given the Bible to the people in the English tongue? This was their good friend's mistake No. 2 [cheers and laughter]. Then he had told them that dissenters had also persecuted, and to prove this he instanced the acts of Oliver Cromwell. Now he should very much like to know how their friend made Oliver Cromwell a dissenter. To what dissenting church did Oliver belong? Why, his every act was for the establishment of a religious system; his every persecution directed against those who dissented from his establishment. So that, unfortunately for their friend, he had not shown persecution by dissenters, but added another instance to the evil practices of religious establishments; and this they would call his mistake No. 3 [cheers and laughter]. His mistake No. 4, was that many great lights of dissent had upheld the establishment in their writings, and were thankful admirers of the system of church and state. But he had held these lights up to them in one hand, and with an extinguisher, made by themselves, had doused them with the other [cheers and laughter]. for the advocacy of establishments by these "lights of dissent" proved them to be no dissenters at all. They might perhaps dissent from gowns, and organs, and churches, which their good friend had talked about, but they did not dissent from the principle of establishments themselves, which was true dissent. He had therefore been telling them that which was no very great wonder, namely, that members of establishments had written in favour of them [cheers]. Their friend then charged dissenters with inconsistency, because some Roman Catholics in Canada, and elsewhere, had taken pay from the state. Why, did he not know that Roman Catholics always upheld the principle of establishments? That it was in strict accordance with their principles to receive money from civil governments? That it was always their object to get their religion connected with the state in which it was found? Their good friend's charge then might be classed as mistake No. 5 [cheers and laughter]. He had continued to tell them, that many were disgusted because of their political interferences, and were going over to the church of England in great numbers, and he had spoken as though dissenters were the only persons who took part in politics. But he would ask, was not the church of England a piece of policy from beginning to end. He should have thought their friend was ignorant of this perhaps; but having led them to suppose he knew so much of the coquetting of the church, to induce dissenters from the ranks of dissenters to run into her open arms, that he must really rank this as mistake No. 6 [great cheering and laughter]. Why, they had no quarrel with the church of England, as a church. It was only her politics that they were

against [cheers]. And yet this good man seemed to be offended because they had dared to suppose they had a right to think about politics also [continued cheering and laughter]. The church of England was created by politics, and supported by politics, and their good friend by the fire-place had said she should "live for ever" by politics [renewed laughter]. This was the church which felt disgusted at the idea of dissenters meddling with politics—the real cause of her disgust being, a fear that she should lose her own thriving trade [cheers]; and she was therefore rejoiced at the opportunity of receiving a few deserters from the enemy's ranks. When their friend related this circumstance, he could not help thinking of an anecdote recorded of Blucher when receiving General Bourmont, who had come over to join his army from the enemy's side. Blucher was a sturdy dog, and not over partial to deserters. On the morning the first interview was to take place he was seated in his tent in a very moody temper, and his friends were afraid that he would even insult the other. At length Bourmont was introduced, and Blucher received him with considerable suspicion. His friends pointed out the white cockade to him indicative of Bourmont's having adopted his colours, thinking that his sullenness would be dispelled, but Blucher replied, "a traitor is the same still, for a rascal is always a rascal." He (Mr Burnett) did not mean to say that the good people alluded to by their friend as having gone over to the church of England were rascals, but he certainly could not help thinking of the anecdote of Blucher [cheering]. If their good friend's history was so many mistakes, his other remarks were not less so. He need not to have gone to the monks of Bangor to prove that the right which was not charged as wrong. They had not been complaining of the endowments made to the church by private individuals who were members of that church, but they had complained that ten millions should be drawn annually from the pockets of those who did not acknowledge her, for her support. Their good friend had denied the statement of Dr Cox, as to the amount derived by the church, and stated it to be three millions. Now, what was the foundation of their friend's statement? The blue book! Now let him inform their friends that blue books were not infallible. No books were got up in a more deceitful manner; they were a species of fraud. He himself had gone to one of the ministers of the crown a short time ago, to inquire about some statements in one of these very blue books their friend relied upon for the truth of his statements. Although this minister's name was on the title page, as the author, yet he knew nothing of the matter about which he went to inquire, and was obliged to ring for some underlings in order to obtain the necessary information [cheers]. This was mistake No. 7 [renewed cheers and great laughter]. There was a little error, too, in their friend's form of moving his amendment. It looked something like a fresh resolution. An amendment was the altering of the original resolution, the inserting by some friendly hand of a word or clause which would give it a more correct reading or a better meaning; but their friend proposed no such alteration, but came forward without saying a word about the original resolution, to move what was, in fact, a substantive motion, and not an amendment. This looked very much like a church trick; but they would not take any notice of that, more than the mere reference he had made to it. They must forgive their friend this as an error, and not call it mistake No. 8 [cheers and laughter]. But he next charged the dissenters with using very harsh expressions against their opponents. Now, had not their friend ever read anything save the most delicate modes of expression by advocates of establishments towards dissenters? Let him look to those same lectures of Dr Chalmers, to which he had referred, and he would find that the dissenters were compared to the frame-breakers of Nottingham, and the rick-burners of Kent. These comparisons were certainly very nice, chaste, tender, and delicate. He wished his friend had selected some of the expressions he deemed so harsh, and then they would have been enabled to see whether they equaled the many very chaste and delicate tropes which could be culled from the writings of the advocates of church and state against those who dissented from them. They did not wish to abuse anybody; and, if their opponents abused them, they would pocket the affront, and, by way of a fair exchange, they would give them some argument. Their friend should also be reminded that Dr Chalmers had since come out from the establishment himself; but he (Mr B.) was always somewhat suspicious of those who came out without leaving the principle of establishments behind them. He wished Dr Chalmers had not retained this principle, and then he should have given him a more cordial welcome to the ranks of dissent [cheers]. This charge of harshness, however, constitutes our good friend's mistake No. 8 [cheers]. Then he told us that dissenters sometimes received money from government. Well, did they not come there that evening because of this very evil? It was to destroy all connexion between religious bodies and civil powers that they were associated, and therefore their friend had made mistake No. 9, in charging them with that which it was their express object to remove [great cheers and laughter]. He thought no good clergyman would lose anything by coming out from such a system. There were a great many who would like to separate from the state, for they were sometimes very much bound by it—they felt the bondage; but then they wanted to take the money with them. They would like to leave the state, but not the people's pockets; let them leave their pockets, and then they might keep all that their friend had talked about in the shape of gowns, and bands, and organs, and they would wish them much good of them [laughter]. All they desired was, that they should come by them honestly, and not ask others to pay for such things. It was his great anxiety to see the good churchpeople set at liberty from the thralldom that bound their souls. He wished to see religion untrammelled from the fetters of the state, coming forth wielding her own might and standing on its own purity [cheers]. Mr Burnett sat down amidst long continued and enthusiastic applause.

The chairman then put the amendment to the meeting, when four hands were held up in its favour; the resolution was then put, and the hands *en masse* of the assembly immediately appeared, followed by long and repeated cheers.

Mr J. KEENE moved the second resolution, expressive of the confidence of the meeting in the Anti-state church association, and their determination to assist it, by becoming members, &c., and sat down loudly cheered.

The Rev. J. BURNETT seconded the resolution in a powerful speech, full of close argument, pungency of reason, and brilliant ideas, in the course of which, he proved that no sanction could be found throughout the scriptures for the connexion of church and state, shewing that no analogy existed between the modern church establishments and the establishment of the Jews under the old dispensation;—one was an institution of the council of the nation, King, Lords, and Commons; the other an institution revealed by God from heaven, over which he exercised a continual presidency. He avowed the best feeling towards the church of England, and sought the establishment of the association, as being calculated to effect a great national good, and concluded with an eloquent exhortation to the people of Bath to cheer it on, never resting till Christianity and politics should be severed for ever.

The cheering which followed the Rev. Mr Burnett's speech having subsided, the chairman put the resolution to the meeting, which was carried with only two dissentients.

Upon the motion of Dr Cox, seconded by the Rev. J. Burnett, the unanimous thanks of the meeting were given to the chairman, and the meeting separated.

The *Bath Journal* has the following remarks on the speeches of Dr Cox and Mr Burnett:—"The chief speakers on this occasion, two leading ministers among the dissenters, gave full proof of fine talents and equally fine attainments. They delighted and instructed a full and respectable audience by their masterly defence of the truth, divine origin, and inestimable importance of Christianity, as contrasted with a religion 'by law established,' wholly a creature of the state—supported by the state, incorporated with the state, regulated by a code of laws confirmed by the state, and essentially dependent on the state; consequently, in its very constitution and tendency, hostile to the nature of the kingdom of God and the kingdom of his Christ. All this the speakers set forth with a cogency of reasoning, with a beauty of imagery, with a solemnity of manner, with an innocent satire, with a kind, conciliatory, and benevolent address, and with such an appeal to the scriptures as could not fail to carry conviction to every honest mind present. A feeble attempt was made to disturb the course of the argument, but, by some strange fatality, the opposers of scriptural reform have always defeated themselves. In every war against the New Testament the loss is loss, the gain is loss, and every victory is a defeat. Thus error always defeats itself."

MEETING AT BRISTOL.

ON Wednesday evening last, a public meeting was held in the Broadmead rooms, Bristol, for the purpose of hearing Dr Cox and Mr Burnett, of Camberwell, advocate the principles and objects of the British Anti-state-church Association. The audience was respectable and numerous, numbering about 700 persons.

ROBERT NORRIS, Esq., was called to the chair, and introduced the object of the meeting with the following remarks:—"We are met together this evening to discuss the principles and objects of the British Anti-state-church Association—an association which was formed at a conference of delegates from nearly all parts of England, Scotland, Wales, and Ireland, held in London, on the 30th of April last, and the two following days. It was my happiness to attend that conference as one of the delegates from Bristol. Many were the prognostications I heard of the violence and clamour—the tumult and confusion—to be expected at that conference; and these anticipations were urged as arguments against attending the meeting. Now, I did not at all participate in these apprehensions; but, even supposing them to have been well-founded, I should, therefore, have been the more anxious to be present at the proposed gathering, as I am well convinced the statement of truth, in a Christian spirit, is the only legitimate weapon for the removal of error; and, seeing that there were six or seven hundred anti-state-churchmen of Bristol ready to elect me as one of their delegates, I resolved that there should be, at least, one peaceful spirit present at the conference, prepared to raise its voice in earnest protestation against violence of every kind. The event proved how utterly groundless were the fears entertained by many persons on this subject; and it is now matter of historic fact, that no deliberative assembly could have been conducted in a more calm and peaceful spirit than was the Anti-state-church Conference of 1844. The society thus formed has for its object nothing less than to effect the complete separation of the church from the state—of religion from politics—throughout the whole of the British dominions. Mighty object, certainly! but who will look back upon the history of the world, and particularly on the history of the church, and say that it is too mighty for the power of truth to accomplish? In order to secure our object, we seek to combine, in one firm and compact phalanx, all those persons, in every class of society, and in every religious denomination, who are opposed to state establishments of religion; and we maintain that this is a righteous method of proceeding. I hold that, in a world like this, where evil and error abound, it is right that any man who believes a given proposition should associate himself with as many other persons as he can, who likewise believe the same; that so, by their combined efforts, they may effectually extend the knowledge of that which they all believe to be true; and thus 'destroy the particular error to which their common principle is opposed. It seems to me unreasonable and false to charge persons so uniting with any compromise of principle, because it should be borne in mind that they identify themselves with each other only with regard to the com-

mon object which they professedly have in view; and, therefore, however important may be their differences of opinion upon other matters, it is clear to my mind that there is no sacrifice of principle involved in their union; and, indeed, I believe that it is the only rightful method in which men can co-operate together. The British Anti-state-church Association thus seeks the support of all persons who think that a state establishment of religion is unscriptural or inexpedient. Argument and reasoning are the weapons we employ. I now leave the question to the eloquence and experience of Dr Cox, and, as the *Christian Witness* expresses it, "to the giant hand of John Burnett." Let me ask your careful attention to their statements, and if any one present thinks our principles erroneous, or objects to the organisation of this society for the purpose of proclaiming them, I feel assured that the good feeling of this meeting will support me in securing a fair and impartial hearing for any man who may wish to give us his thoughts on this most important subject. We possess in this country an inviolable right (and it is a right common to man, and, therefore, ought to be enjoyed by every nation under heaven)—I mean the right of meeting together to discuss public questions; and it is deeply to be lamented that this sacred privilege should ever be abused by the attempt to beat down a speaker by noise and clamour. The Rev. Dr Cox will now address the meeting.

The meeting was then addressed at great length and with much effect, by Dr Cox, and Mr Brock, of Norwich, Mr J. J. WAITE, Mr JOHN BURNETT, Mr W. THORN, and Mr J. E. THORNTON, ministers of the gospel; and by JOHN SHOARD, R. S. MAY, and J. G. GUINNESS, Esqrs.

The resolution passed will be found in our advertising columns.

Before the close of the meeting the CHAIRMAN congratulated the audience on the deep attention with which they had listened to the addresses of the preceding speakers, and rejoiced that their demonstration of the British Anti-state-church Association had been so decided and unanimous. He announced that the Executive Committee had appointed him registrar for the Bristol district, and that he was ready to enrol members on any evening, between half-past four and half-past five o'clock, at his residence. They hoped soon to get a more convenient place in the central part of the city for that purpose. After some further remarks exhorting the audience to support the British Anti-state-church Association, the Chairman sat down, and the meeting broke up.

THE DISSENSIONS IN THE STATE-CHURCH.

THE DISAFFECTION IN DEVONSHIRE.—The feeling of the Devonshire public, with respect to the Bishop's dictatorial and tyrannical pastoral, increases in fervour. Nearly every parish has met in Exeter, to remonstrate against the haughty and overbearing spirit of the Bishop, and at least nineteen-twentieths of the churchmen of Exeter have, through their vestry meetings, pronounced their determination to resist episcopal dictation. The example so promptly set by Exeter, has been widely followed throughout the county, and we have no doubt that every considerable parish will, before long, have delivered its opinion on the question. Exeter, however, has not yet satisfied itself as to the entire discharge of its duty, and last (Thursday) night a general meeting of churchwardens and others, preliminary to a public meeting of the inhabitants, was held at the New London Inn, a notice of which will be found in another column. At this meeting a requisition to the Mayor, to call a public meeting, was adopted, which it was intended should receive two thousand signatures before it was presented. It is unnecessary to say that the subject has attracted the widest attention, and as Mr C. Turner, one of the speakers, said, the attention, not only of every bishop, but of the two archbishops also, was directed towards Exeter. A most surprising feature in this discussion is the stern spirit which many of the old supporters of the church display, and evidence of which comes home to the Bishop's parasites and toadies, which, if they would convey in the way they receive it, would not fail to be serviceable to their right reverend patron. The distinguished prelate begins to feel somewhat anxious as to the success of his scheme.—*Western Times*.

THE BISHOP OF EXETER AND HIS DIOCESE.—Our right reverend and respected diocesan, says the same journal, hath issued to the public a letter to the churchwardens of St Sidwell's. He hath received from many parishes, and as many overseers, addresses, remonstrances, and memorials. Our Grecian friends, as they are designated in local record, have, it appears, gratified the venerable priest with a petition. He, therefore, singles them out for especial notice and indirect patronage, by addressing a doleful and pathetic letter to their overseers—by which he intends to edify and instruct all other overseers, and flatters himself to allay the ferment in the diocese. He has certainly taken a droll view of matters if he fancy this *quasi* pastoral to the overseers will have any mollifying tendency. It contains all the old arrogance varnished over with a thin coating of "affectionate solicitude," and all that sort of thing, for the spiritual welfare of his people. But what is so exquisitely droll in this missive is the grave intimation that he is prepared for martyrdom. The note is still the same. "I must have order." Without obedience (to your Bishop) there can be no order, and without order, no peace. I am ready to sacrifice my life for the church—in fact, from appearances, it is not very improbable that I may have "some sacrifice of this sort to make," and in this cool off-handed way, like a satisfied gentleman sitting in an easy chair after dinner picking his teeth, and discussing sacrifices, doth our right reverend and respected diocesan approach the pleasant topic of martyrdom.

The St Sidwell's people had, it appears, prayed him to give up his projects. "No, (he says) I will die first, rather than give way;" but read the paragraph referring to this martyrdom:—

"But you pray me to give up my measure—and you intimate, that the sacrifice would be of a mere trifle to a most grave and sacred object, the peace of the church. Now, to that great object, the peace, the true peace of the church, its peace, that is combined with truth, and based on order, there is no sacrifice which I should esteem to great. If I know my own heart (which, I am well aware, like the hearts of other men is 'deceitful above all things'),—but, if I know my heart at all, I would readily sacrifice MY life, if it were necessary, to secure that true peace of the church. It is possible, and from appearances not very improbable, that I may have some sacrifice of this sort to make. The few years, which, at the utmost I could calculate upon, may be rendered fewer by the effect of the conflict in which I am engaged. A man, whose years are approaching seventy, cannot with impunity, and without impairing the little vitality which remains to him, engage in such a contest as that which is threatened by the sturdy opponents of the church. You, Gentlemen, I do not believe to be of this number. You would, I dare say, be as ready as I am, to make sacrifices for the church: and if, on this occasion, you are opposing its authority, you do so with the best and purest intentions."

The Bishop sees in the cause of all the tumult only changes so "trifling," that he "ventures to think" they "will be almost ashamed to recollect" that "they have suffered the arrogant dictation of London newspapers, or the baseless suggestions of persons nearer home, to terrify" them "with so mere a bug-bear." He interchanges requests with his flock:—

"You ask me to withdraw my pastoral letter—in other words, to give up my authority: . . . I ask you to withdraw your opposition—to respect my authority—to obey it, because God has commanded you to obey it; for the letter has been issued (whether wisely or not) as an act of my own duty." With an elaborate assurance that it is not mere form, he subscribes his letter—"Believe me, gentlemen, . . . your affectionate father, H. Exeter."

The Bishop of Exeter has again appeared in print, having published a letter to the Dean of Exeter on the subject of the memorial addressed to the Archbishop of Canterbury, and "on other recent matters." The Bishop seems evidently to consider himself a very ill-used man throughout this business. He thinks that the document in question was sent at an improper time, and that there has been an unfair attempt to prepossess the public mind against him, by making it the theme of public discussion, both in the newspapers and elsewhere, and also by the concealment of the fact that such memorial had been "gracefully" put aside, when the reply had been received four days before the publication of the memorial "by authority" in the provincial newspaper. He considers the memorialists guilty, likewise, of a decided breach of confidence in publishing the memorial at all, and Dr Bull, in speaking openly of the matters that had been discussed in the Chapter house. He urges the ordination vows and ordination oath, and wonders how Dr Bull can acquit himself on the score of conscience in this particular, and still, dwelling on the word "party," which we have before shown that he uses so strangely, he believes that the opposition of the canons has given rise to much of this "present discontent." He then criticises the memorial itself, and alleges his opinion that it would bring the archbishop and bishops who acted upon it under the visitation of the law of the land if they met for any such purpose without a stated permission from the Crown. The rest of his letter is filled with observations on the general question; and the principal point that claims our notice after the late recent movements in so many parishes in his diocese, is the explicit and well-considered avowal, that "these very facts are among the most powerful stimulants" of his "course."

THE BISHOP OF EXETER AND MR SHORE.—We understand that the Bishop of Exeter has at last sent down an officer to cite Mr Shore, of Totnes, in the court of Arches. Our readers will remember the case. It is for daring to officiate after seceding from the church. Mr Shore has taken the oaths under the Toleration act, and the Duke of Somerset has licensed the church under the Toleration act; yet the Bishop maintains, once a priest always a priest.—*Patriot*.

MR WARD AND THE OXFORD UNIVERSITY.—The University of Oxford is to meet on the 13th of February, to hear the charge against Mr Ward (author of the "Ideal Church"), whom it is proposed to degrade from his degrees of M.A. and B.A. Mr Ward shows fight, and is evidently bent on exposing the inconsistency between the Liturgy and the Articles, and doing the church all the damage he can before he leaves it. The *Oxford Chronicle* says:—"Taking Mr Ward's own statement, that in subscribing the Articles he renounced no one Roman doctrine, and others of a similar character, it will be submitted to Convocation that such declarations are utterly inconsistent with the Articles; and with the good faith of Mr Ward in the declaration, in respect to the Articles made and subscribed by him upon receiving his degrees. This proposition being affirmed by Convocation, the suspension of Mr Ward from his degrees will then be proposed. A more important statute will then be submitted, having for its object to guard against fraudulent subscription to the Articles in future. Subscription will be required to be made with a declaration that the party subscribing the Articles does so in the sense in which they were written, and not according to the glosses and forced construction of Laud and Romanising divines—in the 'non-natural sense' of Tract 90, so boldly avowed by Mr Ward. From this it will be seen that Mr Ward is to be dealt with academically; that it is not his theological errors which are proposed for condemnation, but his bad faith in signing the Articles and making declarations

respecting them, while actually holding opinions of an opposite kind.

DR PUSEY ON THE PROPOSED NEW STATUTE.—A letter from Dr Pusey has been published in the Newman paper, in which he says he could not sign the Articles in the sense in which they were first imposed, as proposed by the new statute! He signed them, as he says, according to "the liberty which Archbishop Laud won for us;" which "liberty," he says, the new statute will "restrain." He has signed them according to "a general meaning," and under the guidance of catholic antiquity. Should the new statute, therefore, be carried, it will tend still further to embroil the contending parties.

At Plymouth, meetings have been held in all the parishes to protest against the "innovations," as well as a general meeting of the inhabitants.

At Hurst, matters have taken a favourable turn. A meeting of parishioners was held on Friday, and a reply to the appeal which they had made to the Bishop of Oxford was read. That prelate relented, and countenanced Mr Cameron, the parish clergyman, in retracting from the alterations which he had heretofore persisted in enforcing. Mr Cameron, who attended in person, declared that he gave up the contest; and the parishioners, Mr John Walter duce, passed a resolution expressing great satisfaction at the restoration of harmony.

The Bishop of Ely has refused to ordain a candidate for the ministry, on the ground of having heard that he interprets the thirty-nine articles on the principle advocated in Tract No. 90.

Sir Robert Peel, we are informed, has written a private letter of remonstrance to the Bishop of Exeter, with reference to the flame he is blowing up in his diocese. It is further stated, that Sir Robert Peel has informed the Bishop that his private remonstrance is only preparatory to one of a more authoritative description from her Majesty, as temporal head of the church.—*Record Correspondent*.

A NURSERY FOR THE CLERGY.—Westminsterschool is one of the principal sources from which the pulpits of the established church are supplied; and what is the course of preparation pursued in that seminary? During the season of advent, one of the greatest festivals of that church, what are the engagements of these embryo "Bishops, Priests, and Deacons?" Why, they are occupied with the rehearsal and public performance of the "Eunuchus" of Terence, one of the filthiest plays of that obscene author. We dare not pollute our columns with a more particular description of this disgusting comedy. Let the *Times*, in which the semi-official critique of the performance appears, and which, consequently, makes the best of it, intimate the abominable character of the piece.

"Of all the plays of Terence, there is most of the *vis comica* in the 'Eunuchus.' There is less of the sentimental than in the other works: and there is more of that decided fun and bustle that distinguish the works of old Plautus. The scene between the parasite Gnatho and the soldier Thraso is quite parallel to one in the 'Miles Gloriosus,' and the attack on the courtesan's house is quite after Plautus's manner of producing a 'row' upon the stage. The indelicacy of the plot, too, produces an affinity between Terence in this one play and his reckless predecessor; but, as this is an unenviable peculiarity, the authorities have been at pains to trim it down. The scene between Chorea and Antipho, in which the former describes that very horrid affair with Pamphila, startling worthy parents whose sons go to genteel seminaries at Holloway or Edmonton, has been omitted. The comedy becomes a trifle more obscure by the omission certainly, but—perish clearness where our morals are at stake. Besides, all go to see the Westminster play with heads full of Terence, so that they understand him beforehand, or at least they pretend to do so, which is much the same thing.

"The delicate character of Thais was played with much good taste and propriety by Mr Pechell. In point of costume, the lady was beautifully made up, and the dignity and quiet feeling of the language which, courtesan as she is, is given to Thais, was carefully, judiciously, and truthfully spoken."

What do sober-minded men and women think of this, as a specimen of the way in which young men are trained for the ministry in the established church? What can be expected to be the result upon the character of youths, of personating pimps and prostitutes, and being taught to regard this as forming part of a refined education? What sort of a successor of the apostles have we reason to anticipate in the poor youth who was appointed to play "the delicate character of Thais?" What, indeed, but a worthy successor of Canon Marsh! And yet this kind of exhibition takes place every Christmas time. Every year these clerkings are called upon to represent the filthy productions of Terence, or the still filthier, if possible, conceptions of Plautus. And, every year, the concluding invitation of the epilogue, "Plaudite," finds a ready response, not only from gay noblemen and gentlemen, but even from grave dignitaries of the church. On the present occasion, for example, the representation appears to have been attended by the Dean of Westminster, and by the Rev. E. Repton and the Rev. C. Wordsworth, Canons of Westminster. When this is the case, can we wonder that the establishment should be the mass of corruption that it is? Can we wonder that there should be such characters as Canon Marsh, or such scenes as the Almonry at Westminster?—*Patriot*.

THE POOR MAN'S CHURCH.—On Friday last, the body of James Martin, a pauper, who died in the Exeter workhouse, was taken to the cemetery at four in the afternoon, the hour fixed by the clergyman of St Sidwells, whose duty—the workhouse being in that parish—it is to officiate. He did not make his appearance, and the bearers, after waiting an hour and a half in the snow, placed the coffin in the wooden shed till the next morning, when the clergyman attended, buried the man without a pall, pocketed his fee, and walked away.—*Western Times*.

Correspondence.

CONGREGATIONAL UNIONISM.

To the Editor of the Nonconformist.

SIR—I suppose you are not to be held responsible for your correspondents. I know that your most loved communities are with what is great and good. But I can hardly reconcile it with those "Ethics of Nonconformity" which you so ably and beautifully propound, that you should admit such anonymous attacks upon public institutions as that in last Wednesday's *Nonconformist* on the Congregational Union, by "One who rejoices more and more in Independency."

I would not be at the trouble of noticing anything from an assailant so rife with his charges, so scant with his proofs, so captious, so concealed, if it were not for the opportunity thus afforded me of protesting against that narrow spirit that prevails of petty carping, and paltry insinuation, and acid personality, instead of bold assault on specific points and manly contest for great principles.

Your rejoicing correspondent is quite sad because the Union, anxious to secure against oversight of various claims on Christian sympathy, has resolved "to issue a circular to the pastors requesting the names and addresses of their deacons." At this he is aghast. Under the influence of an avowed "habit of looking with suspicion at the transactions of the Union," he conjures up the fearful vision of a diaconal presbytery, and patriotically advises "all ministers, on the receipt of the inquiries, quietly to put them behind the fire." The recommendation to do it "quietly" is prudent, since otherwise perchance the deacons might learn more than some ministers would wish, or impose more than any minister would like. Is "One who rejoices" a minister of this frank and generous character? or, if he were a deacon, would he be of this accommodating turn? If the former, it is a pity he should have any deacons to interpose between the wind and his nobility; if the latter, be his temper, may its sweetness be unruffled, the glory all his own! I have the honour to be a deacon, but my experience of pastoral procedure affords me no prospect of escape from correspondence in the candid combustion he proposes.

And so to take the most obvious measures, that the pressure of pastoral engagements shall not cause neglect of important applications, is construed into a "creeping" of the union "over our churches!" There is a "creeping" about this more suggestive than agreeable. "Depend upon it, sir," says your shadowy ghost-finder, "that the sooner the Union is put an end to, the better for our independency and all the rights and liberties allied to it." Why are you thus to "depend"? Because a domino—I had nearly said a dastard, who cannot tell why, presumes to say so. Who is he? What is he? Let him unmask. Is he eligible himself for the Union? Would he like to be so? Does he belong to any other union? Does he so scrutinise all unions? I am utterly ashamed of this ally of "independency," who can strike in the dark, and with the base weapons of innuendo and wittingness, at a confederacy that has published its constitution, and invites the scrutiny of all—of all, I mean, who are not surrendered to the amiable habit of "looking with suspicion." If the Congregational Union is to be attacked, let it be openly; let it be upon specific grounds that one can deal with, not on the small score that it has spoiled a hymn book (which, however, it originated), and may not improve another. But in these days, when, if we have perils from despotism and priestcraft on the one hand, we have dangers scarcely less on the other from contracted views of liberty, as though not to be slaves we must be "many masters," and not to be priest-ridden, we must ride over ministers—in these days to cavil for any cause or none, at an institution which ostensibly aims at the union of brethren, without the compromise of any, and brings into contact minds of various intelligence, the dull to be quickened, the strait to be widened, the wrong to be corrected—is pitiful in act, and can be only injurious in result. Let the objector, if not utterly divorced from Candour (if he ever knew her) read the published "constitution" of the Congregational Union, or the "Memorial Explanatory," page forty, in the minutes of the Norwich conference, both which he may obtain at the Congregational Library. Let him show its rotten foundations, its fallacious principles, its evil working, if he can; and, if there should be any hope that he can appreciate what is honourable in controversy, let him sign his name.

For my part, I must hail it as an organisation that cannot but be useful in the degree in which our churches shall become truly enlightened and connected with it. An institution which facilitates the union of good men for good purposes, and precludes them, by its constitution, from doing serious evil, so long as the intelligent lovers of true liberty, who may join it if they will, do not keep aloof—an institution which often brings ministers and members of churches together for open discussion on matters involving some of the dearest questions of humanity—cannot but considerably tend to the discovery and correction of error, and the elucidation and establishment of truth. This "real and tangible service" the Congregational Union promotes, and for this I love and will adhere to it; assigning no other, and requiring no better, reason for my course.

If we who belong to it are traitors to "independency"—and its constitution (as I maintain) does not justify our treason—why do not they who may, but do not, come in and see that the good machine is not worked for a bad purpose? This would be rendering better service to "independency" than finding faults they do nothing to correct, or proclaiming faults they cannot find. I do intreat you, sir, to discourage the anonymous or other quibbling that may hinder, but cannot help, and which blots our journals by criticisms that establish nothing but their own ill-nature, and demolish nothing but the public peace.

For all that I know of the constitution, history, operations, and tendency (if our churches will do their duty) of the Congregational Union, I account it no discredit, but some honour, to be

A Member of the Committee,
London, Dec. 20, 1844. EDWARD SWAINE.

To the Editor of the Nonconformist.

SIR—A correspondent in your last number endeavours to direct the attention of your readers to the recent proceedings of the Congregational Union of England and Wales. I hope he will be successful, and that you, Mr Editor, will lend the aid of your powerful pen, to show

the world that this most extraordinary body are making pretensions and grasping at powers which, if not checked, will materially damage the cause of protestant nonconformity, and entangle the whole body of congregationalists in the meshes of a spurious presbyterianism.

While the Congregational Board confined themselves to an annual meeting, and an annual dinner, and listened to the pompous laudation of one of their secretaries, no good was done: certainly, none was expected; but then there was no positive damage, and the Union was another peg on which to hang a salaried secretary; while these self-constituted leaders of dissent were content to amuse themselves by playing at church establishments—the people were pensive, although every now and then the cloven foot was visible, first in one shape, then in another; but in every phase the tendency was always to centralisation—to the establishment of a dissenting hierarchy, with its head quarters in London.

Within the last two or three years, the Union has been increasing in boldness; it has mistaken the indifference of dissenters for approbation, and moved forward accordingly. Mr James's motion at the last meeting of the Union, at Norwich, was only a feeler—the straw thrown up: the carrying such a resolution would have been too bold, and not suitable to the policy of its directors; therefore it was withdrawn for the present. If that resolution had been put and carried, there can be no doubt but Mr Burnett's declaration would have been verified—that the Union would have been destroyed. But a safer course is adopted; a vigorous attack is made on all the dissenting colleges in London and its vicinity—all sorts of influences are used to induce the tutors and managers to put themselves under the Union. In every instance except one—all glory and honour to Dr Jenkyn, of Coward college—this has succeeded, and the dissenting seminaries about London have been betrayed into this unholy bondage.

One of the worst features of this combination is its want of any clearly-defined object. It has no constitution; there is nothing to grapple with but the unmitigated mischief of its proceedings, known only when too late to be prevented. The history of dissent has nothing parallel to it. A combination of men, self-constituted—not delegated in any way—arrogating to themselves power to direct and control the whole of the independent churches of Great Britain. In some cases pastors are members of the Union, while their people are adverse; in others, churches are in connexion, while their pastors are opposed; whole districts are nominally joined, while some of the most influential churches in these districts are protesting against the Union and its usurpation; yet such is the supineness of dissenters, that a body thus constituted is allowed to ride rough-shod over the whole kingdom, unrestrained by any wholesome check, and uncontrolled by any wholesome power.

Permit me, Mr Editor, to avail myself of the wide circulation of your vigorous journal, to call upon every lover of the good old cause—the independence of our churches—to pause before he lends either his purse or his influence to this body. If the objects be good, let them be clearly defined; and if periodical meetings of delegates from each congregational church in England be desirable, let us understand what powers are to be entrusted to these delegates, and to whom they are to be responsible.

AN OLD INDEPENDENT.

General News.

FOREIGN.

FRANCE.

The *Moniteur* publishes the act of marriage of the Duke and Duchess of Aumale, which was copied in Italian and French, into the register of the *Etat Civil* of the royal family on Tuesday, in the presence of the King and Queen of the French, the King and Queen of the Belgians, the Duchess of Orleans, &c., &c. A grand dinner took place at the Tuilleries, on Tuesday, on the occasion of the marriage and return of the Duke d'Aumale. The *Presse* states, that it was observed that neither the President nor any member of the Chamber of Deputies had been invited.

The Paris correspondent of the *Times* writes as follows:—"La Reine Blanche frigate, with Admiral Dupetit Thouars on board, has been seen off the Azores, and is expected at Cherbourg every moment. The whole population of that town have resolved upon giving him a grand reception—nay, even the national guard, at the risk of being disbanded, are, I am assured, determined on turning out to do him honour."

SWITZERLAND.

The *Constitutionnel* contains a letter from Berne of the 16th inst, stating, that notwithstanding the cold and snow, a popular assembly was held in the church of Fraubrunnen on the 15th. About 3,000 persons, consisting mostly of citizens of Berne, Soleure, Argau, and refugees from Lucerne, were present at it. A project of association against the Jesuits was read, and received with acclamation. A number of speeches were delivered, which breathed the liveliest exasperation against that religious order. It was finally agreed to address a petition to the government of Berne, requesting it to place itself at the head of the cantons opposed to the establishment of the Jesuits in Switzerland, urging the adoption of the measures it might deem advisable to obtain that end, and promising the efficient aid of the members of the association. Arrests still continued at Lucerne on the 13th, and it was thought that the volunteers taken with arms in their hands would be shot. The government of Argau had addressed a memorial in their favour to that of Lucerne, and called upon the cantons of Berne and Zurich to interfere in order to save the lives of the prisoners. Considerable agitation prevailed on the frontier of Argau, and it was apprehended that a new attack against Lucerne would shortly take place.

HOLLAND.

According to the correspondence of the *Univers*, the political difficulties of Holland were becoming rather serious. The upper house of the States General having failed in its attempt to prevent the Second Chamber from manifesting in its address to

the King, a wish for constitutional reform, had refused to concur in it, and the address was not presented. This result, however, did not discourage the opponents of the existing system, who had boldly brought forward a project for modifying most of the articles of the fundamental law, and which, they expect, will be adopted by a considerable majority in the Second Chamber. According to the proposed plan, the electoral law would be entirely changed. The deputies, instead of being appointed by the provincial states, will hereafter be elected by district assemblies. The qualifications required of the candidates would be altered so as to increase their numbers: ministers, officers of the army, and clergymen, would be declared ineligible. The salary (2,500 florins) enjoyed by the deputies would be suppressed, and replaced by a mere indemnity for traveling charges. The members of the First Chamber would continue to be appointed, for life, by the King; but the emoluments (3,000 florins) which they received would be suppressed; the Assembly in future to participate in the choice of its president; the King choosing that functionary from a list of three candidates. Its debates are to be public. The members of both chambers to be inviolable in the exercise of their legislative duties; they would possess the right of originating amendments and projects of law; and each Chamber would draw up a distinct address in reply to the speech from the throne. The colonies would no longer be governed by royal ordinances, but by special laws; the budget would be annual, instead of biennial; the members of the provincial states, who would no longer be classed into nobles, burgesses, and peasants, would in future be elected directly by the people, and a third renewed annually. The security of correspondence to be expressly guaranteed. The law constituting public instruction will respect all religious opinions. The person of the King is declared inviolable, and the ministers responsible for all the acts of his government. The King alone is to be exempt from taxes. The Chambers are to fix anew the revenues of the King, of the Dowager Queen, and of the Prince of Orange, &c.

PRUSSIA.

There appears to be no doubt that the King of Prussia has really serious intentions of conferring a constitution upon his dominions, and that the project has gone so far that the draft of the constitution is already drawn up, and is ready to be put into operation. The French papers say that the only opposition to the immediate promulgation of the decree comes from the side of Austria. For the last three months the King of Prussia has intimated to his more intimate councillors his determination to confer a constitution upon his people. The plan obtained the sanction of a majority of his cabinet, and the minister of justice was instructed to prepare the draft. In the meantime, however, the Prince de Metternich having learned what was passing at Berlin, wrote a long letter of remonstrance to the King himself. In this letter he sets forth in very strong terms the fears which he entertains from the effect of the proposed measure, and declares his opinion that the effect will be to throw Germany into a chaos of confusion and revolution. This letter has suspended the promulgation of the new Prussian constitution, but not stopped it altogether. The King still stands by his original intention, and the cabinet is said to be preparing a secret manifesto to all the other sovereigns of Germany, in which its plans are explicitly set forth, and strong reasons given for the important step about to be taken. It is certainly a singular spectacle to find an absolute sovereign—the most absolute in Europe—coming forward of his own accord, and yielding up a portion of his authority for the sake of good government. The example is one which must do good in the whole of the North of Europe; for if Prussia becomes a constitutional state, it will be impossible for Austria, or even Russia, to continue long absolute.

FOREIGN MISCELLANY.

DREADFUL FIRE AT STETTIN.—Stettin, Dec. 4.—All business is at a stand here. At half-past three yesterday afternoon a fire broke in Schmidt's distillery, which quickly communicated with the next house, and then to their warehouses, where were lying 5000 qrs of rapeseed; this made such an awful blaze that it threatened to be a second Hamburg, and may yet become so. The fire has burned through the Bollwerk to the Oder-street. The wind being from south-east, everybody in the Oder-street moved their furniture, expecting for certain that the whole street must burn. At present the strong walls have prevented the fire spreading further that way, and if the walls stand on the other side, all may stop there; but should they fall, the whole market-place must go. Besides which, there are 1000 hlds. of spirits lying in Schmidt's vaults, which, they say, are fire-proof, but if they do burn the whole town must go. The worst thing is that the river is frozen over, and the engines are so frozen that they cannot work without pouring in hot water, and all the men are so drunk that they cannot work, and several men are killed. I saw, myself three men covered by a wall that fell upon them. The mail leaves—the fire continues as before.

The cold has been dreadfully severe at Madrid. On the night of the 8th, a sentinel was found dead upon his beat at the Punta del Diamante, and advanced post near the Palace, and exposed to the keen blasts of the Guadarrama mountains. This post is considered so inclement and dangerous in winter that the men are relieved every ten minutes.

THE MORMON TEMPLE AND ITS BUILDERS.—A writer in the *Boston Transcript* gives the following information relative to the Mormons and their temple:—At the summit, overlooking the whole land-

scape for nearly 25 miles in all directions, stands the Mormon temple, the largest structure in any of the Western States. When completed, it is assumed that the entire cost will not vary much from four hundred thousand dollars. Nothing can be more original in architecture—each of its huge pilasters rests upon a block of stone, bearing in relief on its face the profile of a new moon, represented with a nose, eye, and mouth, as sometimes seen in almanacks. On the top, not far from fifty feet high, is an ideal representation of the rising sun, which is a monstrous prominent stone face, the features of which are colossal and singularly expressive. Still higher are two enormously large hands grasping two trumpets, crossed. These all stand out on the stone boldly. Their finish is admirable, and as complete as any of the best specimens of chiseling on the Girard College at Philadelphia. The interior is to be one vast apartment, about 128 feet by 80, simply subdivided by three great veils, of rich crimson drapery, suspended from the ceiling, overhead. Neither pews, stools, cushions, nor chairs, are to encumber the holy edifice. In the basement is the font of baptism, which, when completed according to the design, will be a pretty exact imitation of the brazen laver in Solomon's temple. The tank is, perhaps, eight feet square, resting on the backs of twelve carved oxen. They are of noble dimensions, with large spreading horns, represented to be standing in water half way up to their knees. The execution of the twelve oxen evinces a degree of ingenuity, skill, and perseverance, that would redound to the reputation of an artist in any community. When they are finally gilded, as intended, and the laver is intended to resemble cast brass, together with the finishing up of the place in which this unique apparatus of the church is lodged, as a whole, that part of the temple will be one of the most striking artificial curiosities in this country. When the officiating priests, in their long robes of office, lead on a solemn procession of worshippers through the sombre avenues of the basement story, chanting as they go, the effect must be exceedingly imposing to those who may deplore the infatuation of a whole city of Mormon devotees. Although estimated to cost so large a sum, the walls of the temple are gradually rising from day to day by the concurrent, unceasing labour of voluntary labourers. Every brother gives one day in ten to the undertaking. Thus there are always as many hands employed as can be conveniently on the work at the same time. The architect and different master workmen are constantly at hand to direct the operations. Each day, therefore, ushers in a new set of operatives. Some fine brick buildings are already raised in the different streets, and stores are continually going up. Even were the Mormons to abandon the city, as it is asserted that they will, somebody will own the property; and a city it is, and a city it will continue to be, of importance, unconnected with the false religious tenets of its inhabitants. But the Mormons will never leave Nauvoo; no, never! Its associations are hallowed in their excited imaginations. They would relinquish life as soon as they would voluntarily, *en masse*, leave their glorious habitation, which to them is the gate of heaven.

THE JEWS IN RUSSIA.—The *National* states, that Russian and Polish Israelites are emigrating in great numbers to Prussia, in order to avoid being transported by force to the remote quarters of the Russian empire. The greater number propose to remove to France or to America. They expect that their brethren in those countries will afford them pecuniary assistance.

The committee of constitution of the Swedish diet decided, on the 3rd instant, by 12 votes against 11, that the election by degrees and classes shall be the basis of the reformed constitution. This decision is a triumph for the conservative party.

TRAVELING EXTRAORDINARY.—In November last, near Lebanon, New Hampshire, U.S., Mr Robert Gourlay, farmer, was sitting in his house, transacting some business with a neighbour. Gourlay's farm formed part of a lofty hill, nearly perpendicular on one side, but gently sloping down to table-land on the other. Suddenly, there was a loud explosion; and then, as though it had been a signal for starting a race, Gourlay and his friend felt a jerk, like that of a railway-train at its setting off, and the house got into motion. The speed increased as it advanced. The night was clear and starlight, and trees and other objects were seen flitting past the window as from a coach. This continued for two or three minutes, to the great astonishment and some little alarm of the passengers; and then came a second jerk, which threw them to the opposite side of the room. Scrambling to their feet, they ran to the door, and found themselves in a new locality. The house and out-offices, and a range of poplars, were standing as firmly as before, but a little stream had disappeared, and the travelers were a quarter of a mile distant from the spot whence they had started, and not upon Mr Gourlay's farm at all, nor upon the estate of his landlord. What the Yankee lawyers will make of the questions arising out of this freak of nature, it would be difficult to guess.

DOMESTIC.

METROPOLITAN.

COMMON COUNCIL.—At a meeting of the Common Council, on Thursday, the report of the Finance committee concerning baths and washhouses for the poor was presented.—It recommended that £500 be granted out of the City funds to aid the establishment of baths. On the motion, "That the Court agree with the committee," Mr Lawrence moved that the report lie on the table. On a division, after discussion, the original motion was carried by 49 to 41. A motion to reduce the proposed grant to

£200 was, however, subsequently agreed to by a large majority. On the motion of Mr R. Taylor, it was referred to the City Lands Committee to open a communication with the Commissioners of Woods and Forests, in order to ascertain on what terms Fleet Prison could be purchased. The Court then adjourned.

ST THOMAS'S DAY.—CITY ELECTIONS.—Saturday being St Thomas's day, according to ancient custom the annual election of members to serve in the Court of Common Council for the year ensuing took place. In many cases where a poll was demanded the final decision was postponed until Monday. The free-trade question was the principal test at the several wardmotes.

CITY NON-FREEMEN.—As this subject has given rise to much anxiety amongst the mercantile houses, it may be useful to know that in 1828 similar applications to the wholesale and mercantile firms to take out their freedoms were made, and an association then formed for resisting the pretensions of the City, which counsel advised to be unfounded.

EAST INDIA HOUSE.—A quarterly general court of East India proprietors was held on Wednesday. The chairman announced that the Board of Control approved of the £1,000 annuity granted to Major-General Sir William Nott. Referring to a motion that was to have been brought forward by Mr Poynder, who was absent on account of indisposition, the chairman stated, that the necessary documents, to which he could not then further refer, had been forwarded to India, to complete the severance of the government of India from the idolatrous worship of the natives in the temple of Juggernaut. The annual payment to that temple is £6,000.

METROPOLITAN DISTRICT VISITING AND RELIEF ASSOCIATION.—The first annual meeting of this association was held on Thursday, at the Hanover square rooms. The assemblage was not very numerous, but it consisted of highly respectable and influential individuals; the Bishop of London in the chair. The secretary, Mr Haly, read the report of the association for the year 1844. It described the origin of the association, in the winter of 1843, when very great distress and destitution existed in the metropolis; and it stated that the efforts of the society had been eminently successful in accomplishing the objects for which it had been instituted. As many as fifty societies, employing nearly 1,000 visitors, and extending their operations over an aggregate population of 530,000, are now wholly dependent on the association; whilst twenty other most valuable societies are partially supplied from its funds. Probably from £12,000 to £15,000 will be annually required, according to the severity of the season. The annual subscriptions at present amount to scarcely £500. The income of the society had been £20,408, and the expenditure £9,099; the rest having been laid out on Exchequer bills, now being sold in weekly portions, as occasion requires. Lord Sandon, Sir R. H. Inglis, the honourable Mr Cowper, and one or two other clergymen, including the Hon. Baptist Noel, and Mr Dale, were the speakers.

DUTY ON PAPER.—The discussion as to what is, and what ought to be done, with the anticipated surplus revenue goes on. In addition to the claims put forth on behalf of tea, cotton, soap, malt, and spirits, the paper-makers come forward, and without doubt they have a good right, to claim an exemption from the impolitic excise duty on that most important article which they manufacture. Few taxes are less defensible than the tax on paper. At a highly respectable meeting of paper manufacturers, held in London, on Thursday, it was unanimously resolved to petition the legislature for the entire abolition of the duty on this article, now 1ld. per lb. Mr J. Dickenson stated that its repeal would open up new sources of employment for nearly as many more individuals as were now engaged in the paper manufacture of the United Kingdom. Much complaint was made of various foreign papers being admitted into this country at low rates of duty, while an objectionable excise duty continued to be levied on them (the English manufacturers). "All they wanted," it was said, "was to be put on a footing of equality with their foreigner competitors."

GREAT MEETING AT EXETER HALL TO AID FATHER MATHEW.

A public meeting, convened by the National Temperance Society, was held on Thursday evening, at Exeter hall, for the purpose of considering the claims of this distinguished philanthropist to the sympathy of the British public. The great hall was filled in every part long before the time appointed for taking the chair, and throughout the whole of the evening the liveliest interest was manifest in the proceedings of the meeting. Shortly after six o'clock the Right Hon. Lord John Russell appeared on the platform, accompanied by Sir Edward Codrington and W. Ewart, Esq., M.P., and was warmly greeted by the assembled multitude.

Lord John Russell was voted to the chair, and the Secretary read several apologies from a number of distinguished individuals, amongst whom were the names of the Marquis of Lansdowne, the Bishop of Norwich, Hon. C. Darricourt, the Hon. Baptist Noel, Dr Bowring, M.P., and Mr Joseph Hume, M.P., who regretted their inability to attend. The noble CHAIRMAN briefly addressed the meeting on opening the proceedings, and expressed a hope that Father Mathew would soon be relieved from his difficulties. The meeting was also addressed by Mr BIRD, Sir EDWARD CODRINGTON, Mr J. S. BUCKINGHAM, Mr EDWART, M.P., Mr S. C. HALL, and Mr SHERMAN.

Mr VINCENT (who was on the platform) was loudly called for several times during the evening, and at last presented himself, and was received with

so much enthusiasm as to show Lord John Russell how the public were prepared to welcome his political victim. When the cheering had subsided, Mr Vincent proceeded to address the assembly. He dwelt upon the importance of temperance religiously, socially, and politically, and eulogised Father Mathew for his exertions in the cause. He spoke of the wrong estimate the world generally put upon its moral benefactors, and of the regard in which warriors and party statesmen were too generally held; and counseled the meeting to contribute its share of influence towards altering this opinion. He then proceeded in a strain that produced very marked and reiterated cheering:—My lord, I have been a total abstainer for several years; and I can scarcely call to my mind a single political speech in which I have not enforced this question upon the attention of the people. And, my lord, though I was long shut out from the light of day, as the result of a cruel and vindictive persecution, I feel joy in knowing that my first act, when I received the use of pen, ink, and paper (towards the close of my imprisonment), was to pen an address to the working classes in favour of temperance. And I feel pride when I refer to the opinion of many of my political friends in relation to this question; for I can honestly say that the majority of those who have been at all prominent are total abstainers [cheers]. What pleasure would it be for me, my lord, to address a drunken or ignorant crowd, except for the purpose of aiding in its improvement? I wish the people to strive after virtue and intelligence. I wish them to be in a fit condition to understand every principle that shall be submitted for their consideration; I wish them to have wit enough to detect the sophistries of designing men, and to be able to turn their legislators inside out [loud cheering]. My lord, we have heard much of the early difficulties of the temperance movement. This is the fate of all great causes, my lord. Christianity was denounced as a "sedition," because it "was confined to the lower orders." None but the "common people" heard the Saviour gladly; and it seems that all truthful principles are firstly stamped with opprobrium. You, my lord, know something of the cloud of difficulty through which all men connected with the infancy of great movements have to pass [loud cheering and waving of hats]. But they survive all opposition, my lord, and their truthful principles will certainly triumph [loud cheers]. Your lordship may render aid to this temperance cause. I appeal to your lordship, and through your lordship to the party at the head of which you stand, not to conduct your electioneering contests by the weapons of bribery and drunkenness [great cheering]. Stoop not to arts that shall tend to debase and degrade the people. Remember the saying of a good old book—"Example is better than precept" [renewed cheers]. Mr Vincent concluded by a vigorous appeal on behalf of the cause, and resumed his seat amidst great cheering, which lasted several minutes. Thanks were voted to the chairman, and the meeting separated.

THE ROYAL EXCHANGE was thrown open on Thursday to the public, and the merchants' area was greatly crowded throughout the day. No business was transacted, nor will there be for upwards of a month, the Gresham Committee having merely opened it in order to gratify public curiosity.

KING WILLIAM'S STATUE in the City has been placed on the pedestal in King William street, fronting London bridge. The figure is fifteen feet three inches in height, and weighs twenty tons. It was cut out of two enormous blocks of granite. The dress appears to be that of an admiral's uniform, a cloak hanging over the shoulders.

THE WEATHER AND THE PARKS.—The frost within the last three days has again set in with great severity, with a cutting wind from the north east. The rapid thaw which commenced on Sunday week had not entirely destroyed the ice on the ornamental water in the Regent's park when the frost had again set in, and on Sunday the frozen surface was of sufficient strength to bear. The ice, however, was in a most dangerous condition; and despite the efforts of the men belonging to the Royal Humane society a great number of skaters persisted in going on. A few duckings occurred, but nothing serious. The ornamental water in St James's park was frozen over, but not of sufficient strength, and no one had the temerity to venture on. The Serpentine was not at all frozen. In Kensington gardens the round pond was frozen over, but not able to bear. At the receiving house last evening the mercury stood at 32.

LORD MAYOR GIBBS.—In the court of Common Pleas, on Thursday, counsel were heard in an action of trover brought by Alderman Gibbs (the present Lord Mayor), as perpetual churchwarden of the parish of St Stephen's, Walbrook, nominally to recover possession of certain parish books, now in the possession of Messrs Flight and Rock, but actually to try the legality of the select vestry existing in the parish. The arguments turned on very dry points of law and documentary evidence as to the past usage in the vestry. At the suggestion of the judge, a verdict was returned for the plaintiff; counsel on both sides to agree to a special case to be submitted to a jury. Mr Serjeant Talfourd, who appeared for the defendants, made the following good hit in the course of his remarks:—

There was no animosity between the parties; and if the parish should succeed they would only say, as Othello did to Michael Cassio,

"Michael, I love thee;
But never more be officer of mine."
(Much laughter.)

IMPORTANT TO PUBLISHERS.—A publisher of music in Frith street, Soho, was on Friday brought before Mr Hardwicke, at the Marlborough Police office,

charged with evading certain provisions of the copyright act, in not sending copies of everything that he published to the British Museum. It appeared this publisher (Stapleton) had been convicted of the same offence against the law only a few months ago, and he was then only fined in a nominal sum on promising not to omit his duty again. He was now fined £6 and costs.

THE FORGERY ON THE BANK OF ENGLAND.—William Burgess, 23, bank-clerk, who, it will be remembered, in conjunction with a man named Joseph Elder who has since committed suicide, defrauded the Bank of England of £8,200, by a forged authority, purporting to be that of Mr W. Oxenford, for the transfer of stock to that amount, was tried on Thursday last at the Central Criminal Court, London, before Mr Baron Rolf. A mass of evidence was called to prove that he acted in concert with Elder, who personated Mr Oxenford, and the jury, after a short deliberation, found him "Guilty." He was sentenced to transportation for life.

INQUEST ON MISS WEBSTER.—How to prevent clothes taking fire.—The inquest on the body of Miss Clara Webster, who died on Tuesday of the injuries received by her dress taking fire during the performance of "The Revolt of the Harem," at Drury Lane Theatre, was held before Mr Wakley, on Thursday. The evidence disclosed nothing further, except perhaps the fact, that nobody actually saw how Miss Webster's dress took fire. The jury returned a verdict of "accidental death." In summing up, Mr Wakley made some important remarks as to the measures which should be adopted in cases of fire, and for preventing such disasters:—

The act of moving was the worst thing they could do, and by standing up they made themselves a burning pile, the flames of which came up round the head and neck—the most vital parts. If in such cases persons could but deliberate for a moment, and throw themselves down on the ground, the flames might be extinguished and their lives saved. But by standing up, or running, the most fatal consequences ensued. He then proceeded to make some observations on a process of preparing dresses in such a manner as to prevent their being inflammable. He had written to Dr Gardener, an eminent chemist, on the subject, and had received a letter in reply, stating that there was an invention by a Mr Hodgson, of a kind of starch prepared with an infusion of alum, or muriate of ammonia, and that muslins stiffened with this would not ignite. He produced several pieces of muslin so prepared, and subjected them to the flame of a candle, but although the texture would become perfectly red hot, it would not produce any flame. The coroner also expressed his regret that the lamps alluded to had not been guarded by a lattice-work of wire, which would prevent the possibility of the dresses of the performers coming in contact with them ["Hear, hear," from the jurors]. The number of deaths from burning and scalding which continually occurred in the metropolis was perfectly surprising; and most of them resulting from the want of the commonest precautions.

STATE OF EDUCATION IN MIDDLESEX.—At a recent inquest Mr Wakley stated, that not one-half of the jurors who attended inquests in the western district of Middlesex could write; and that a short time since he held an inquest at which ten jurors out of the twelve could not sign their names.

DREADFUL FIRE AND LOSS OF LIVES.—On Saturday morning, about four o'clock, a most disastrous and destructive fire, which, we regret to state, has been attended with a very serious loss of lives, including those of two policemen, broke out at the residence of Mr John Farey, civil engineer, No. 67, on the north side of Guildford street, about a dozen doors from Russell square, and almost directly opposite Queen square. The fire was discovered by the inmates of the house, Mr and Mrs Farey, Mr Farey, jun., three female servants, and a youth who acted as Mr Farey's clerk, all of whom, with the exception of the latter, succeeded in effecting their escape on to the roof of the house in a state of nudity, but were unable, without assistance, to proceed further. Their cries of "Fire" attracted the notice of a policeman on duty in the neighbourhood. As soon as an entrance could be effected through the adjoining houses, the police ascended to the roofs, and rescued the above-mentioned six individuals from their frightfully perilous situation, and they were ultimately conveyed to No. 55, on the opposite side of the street. As soon as the ruins were sufficiently cooled to enable the firemen to enter the premises, they did so from the back upon the ground floor, and near the wine cellar they found a man standing immovable from intoxication, who was conveyed to the station house. At that moment one of the brigaden men heard the moans or stifled cries of persons coming from the front of the house. Hastening round to the front, he descended the area, and, breaking open the kitchen window, could distinctly distinguish a man lying in the ruins and still alive. Every exertion which humanity could prompt was instantly made to rescue the unfortunate being, who was lying near the front kitchen door, with his feet under a dresser, and a massive beam pressing across his knees, while heavy joists, &c., were lying on his shoulders. He was evidently sinking fast, and, notwithstanding some warm brandy and water was instantly procured and administered, he became insensible, and when at length he was, by means of jacks to raise the timber, extricated, and conveyed on a police stretcher to a surgeon's in the same street, it was found that he was quite extinct. The deceased was John Robinson, a policeman of the E division, No. 162, who had been assisting in the endeavours to extinguish the flames. Great fears were entertained that Mr Farey's clerk, William Robinson, about fifteen years of age, who slept in one of the attics, had perished in the flames; his remains were not discovered until three in the afternoon, when they were found in a dreadfully burnt state. Upon the police

being mustered on their return to the station, after attending the fire, it was found that another policeman, named John Wright, No. 128 E, who was assisting in Guildford street, was also missing, and up to a late hour last night no trace of him had been discovered, and every fear is entertained that he also has fallen a victim, and that his body is now in the ruins. A man named Charles Jenkins, a jobbing groom, lodging at the Guildford Arms public house, in the same street, who was seen actively assisting at the fire, is also missing, and very little doubt exists that both have perished. Last evening the reporter was informed by an inspector of the E division that it was believed the man Jenkins, hearing that about five o'clock that a valuable dog belonging to Mr Farey was in the kitchen at the time of the outbreak of the fire, was anxious to see if he could find it, and ventured down the area steps and into the kitchen in search of it (that part then being uninjured by the fire), when he was seen by the two policemen, Birkmyer and Wright, who followed him to compel him to come back, and at the instant they were doing so, the roof falling in, carried down with it the upper floors, to the first floor, under the flooring of which were iron rafters, and on it two massive iron chests, each weighing (it is stated) 1,100 lbs. the whole of which was then forced down to the basement, burying the three individuals under the ponderous mass. The building in which the fire originated is totally destroyed, with the entire of the furniture, books, pictures, drawings, jewellery, instruments, &c. Mr. Farey is insured in the Sun Fire office for 1,500*l.*, which it is not expected will near cover his loss.

IRELAND.

CHARITABLE BEQUESTS ACT — APPOINTMENT OF THE COMMISSIONERS.—The following official announcement appears in a supplement to the *Dublin Gazette* of Friday, published this evening:—

"Dublin Castle, Dec. 18, 1844.

"The Queen in council has been pleased, by warrant under the sign manual, bearing date at her Majesty's court at St James's, the 14th day of December, 1844, to appoint the following persons to be commissioners of charitable donations and bequests for Ireland, agreeably to the provision of the 7th and 8th of her Majesty, cap. 97, viz:—

"The most reverend John George, Lord Archbishop of Armagh, and primate of all Ireland.

"The most reverend Richard, Lord Archbishop of Dublin.

"The most reverend Archbishop William Crolly.

"The most reverend Archbishop Daniel Murray.

"The right honourable John Hely, Earl of Donoughmore, K.S.P.

"The right reverend Bishop Cornelius Denvir.

"The very reverend Henry Pakenham, Dean of St Patrick's, Dublin.

"The right honourable Sir Patrick Bellew, Bart.

"The right honourable Anthony Richard Blake.

"The reverend Pooley Shuldham Henry, D.D."

In the preceding list there are five Roman catholics, four members of the established church, and one presbyterian, namely, Dr Henry. The total number appointed is ten commissioners; but there are, besides, the *ex officio* commissioners named in the act, who are members of the established church. This is the first time, since the enactment of the penal laws, that Roman catholic prelates have been recognised, by their titles, in an official document emanating from the Queen in council, and published by authority. It will also be observed, that not only do the Roman catholic bishops get their titles, but they also get precedence according to rank. Thus Archbishop Murray takes rank before the Earl of Donoughmore, the right reverend Bishop Denvir before the very reverend Dean of St Patrick's. Mr O'Connell keeps up his agitation against the Charitable Bequests act. On Wednesday, at one of the almost daily meetings in Dublin, there was some rather violent language against the prelates who joined the commission. Mr Scott, an elderly gentleman, who acted as Mr O'Connell's professional agent at the celebrated Clare election in 1828, went so far as to say, that if he could for a moment suppose that Dr Murray was acting in the least degree through interested motives, he would refuse the further payment of dues to the church. Mr Loughlan, also an attorney, declared that he would not resort for religious consolation to any of the prelates in question, nor to any under their control, but would go to the regular (monastic) clergy, whom it was attempted by the bill to drive altogether from the country. Mr O'Connell deprecated this (open) insubordination; and assailed the prelates in a more insidious style—

"With all possible respect, he declared it as his conscientious conviction, that a more unhappy event, one more pregnant with danger to the purity of catholicity, or to the full flow of charitable benevolence in this country, or an event more calculated to put them in the power of bitter unrelenting enemies—enemies who never bestowed a boon without intending to betray—could not have occurred at the present moment. He regretted exceedingly that those venerated prelates had decided upon accepting of such an office; for by so doing they had divided the country into a defeated and a victorious party. He belonged to the defeated party (cries of "No!"). Yes, they were a defeated party; for already had the *Mail* and other Orange journals sung out their *Te Deum*! . . . Yes, it was a triumph over the bishops who dissented from the measure, over the fourteen bishops who protested against it, over the 1,200 priests who protested against it, and over the almost unanimous feeling against it of the people of Ireland. It was a melancholy thing for one part of the catholic body to triumph over another. . . . Let them not conceal it; it was a triumph, and the victory belonged to their common enemy."

He also complained that the Roman catholic prelates did not get their full and diocesan titles in the *Gazette*.

PROHIBITION OF CLERICAL AGITATION.—The *Dublin Monitor* says a rescript has been lately received by

Dr Crolly, Archbishop of Armagh, from the Pope, which directs "the prelates and clergy of this county to abstain from all political agitation—to attend exclusively to their religious duties—to inculcate universal peace and charity, as the bond of Christian perfection; but above all, to recommend, by word and example, honour and submission to the ruling powers. The holy father proclaims this as the genuine doctrine of the Catholic church at all times and under all circumstances."

REPRESENTATION OF TIPPERARY.—We rejoice to learn that the county of Tipperary has chosen its candidate—let us rather say, has chosen its member, for the majority for Ireland on its registry is overwhelming, and we presume that no one calling himself a Nationalist will run against the choice of the county. That choice is the Honourable GEORGE HELY HUTCHINSON.—*Nation*.

DEPARTURE OF MR O'CONNELL.—At three o'clock on Friday afternoon, Mr O'Connell left his residence in Merrion square, for Darrynane Abbey, in order to pass the Christmas with the members of his family there assembled. Mr O'Connell intends to leave the abbey on the 6th of January, on his return to Dublin.

Mr SMITH O'BRIEN, M.P., has arrived in Dublin, from Dromoland, county Clare, the seat of his brother, Sir Lucius O'Brien, Bart. The honourable gentleman was expected to attend the meeting of the Repeal Association on Monday.

THE MATHEW TESTIMONIAL.—Two years since, a subscription was commenced in Dublin to erect a testimonial to Father Mathew, and a statement of receipts and expenditure has just been published; the amount received has been £2,118 8*s.*, while the expenses for the collection and safe custody of this sum have been no less than £968 1*s.*—a pretty percentage!

AGRARIAN OUTRAGES.—More murders have been perpetrated in Ireland. An uncle has been killed by two nephews at Borrisoleigh, in Tipperary. The three had a dispute about some land; one day they meet on the land and quarrelled; blows ensued, and the uncle was killed. A woman has been killed on the roadside, near Waterford: she was found with her head smashed. A man has shot his brother at Athlone; and the wound is likely to prove fatal. Heffernan, a small farmer residing near Ennis, has been butchered with cool atrocity. At three o'clock on Friday last, two men, armed with guns, entered his house, and not finding him in the front apartment, passed into a back room which was used for foddering cattle; and here they found Heffernan, tending his cows. One of the murderers approached his victim, and leveling his gun within a few feet of his head, discharged it, and killed him instantly. The house of Heffernan is one of a range which is numerous inhabited—the murderers were seen approaching—the shot was heard—they were seen running away by several, who more than suspected the work they had performed; yet no one attempted to arrest or follow the murderers; and on the inquest, which was held next day, no evidence could be obtained which would afford any clue to the detection of the assassins. The alleged cause of his murder is, that he was proceeding with an ejectment on the title, against his mother and brother-in-law. There is not, however, any suspicion that either of these persons was aware of the punishment adjudged to their unfortunate relative by the midnight legislators of Clare. The *Tipperary Vindicator* records a wholesale ejectment of fifty-nine human beings, turned out of doors, at this season, for £27! The Executive is taking prompt measures for the repression of outrage, in this country. In addition to the precautions already adopted, detachments of cavalry are now for the first time to be stationed at Nenagh and Killaloe, where their services will be in immediate requisition. Would that government took as much care for the removal of the evil from which these disorders arise!

READING ALOUD.—Charles Kemble has been reading Shakspeare to London audiences, and it would be well if, from among the thousands who listened to him, a few could be induced to carry the practice into private life. We know of no accomplishment so valuable as that of reading "with good emphasis and discretion," of catching the meaning and spirit of an author, and conveying them to others with a distinct and intelligible utterance; and yet, strange to say, there is no department of modern education so much neglected. Indeed, so general is this neglect, that scarcely one young lady or gentleman in a dozen who boasts of having "finished" their education, can, on being requested, read aloud to a private company with that ease and graceful modulation which is necessary to the perfect appreciation of the author. There is either a forced and unnatural mouthing, a hesitating and imperfect articulation, or a monotony of tone so thoroughly painful, that one listens with impatience, and is glad when some excuse presents itself for his absence. Whatever may be the imperfections of our school tuition, this defect is rather to be attributed to a want of taste, and consequent neglect of practice, on the part of grown-up individuals, than to any defect in their elementary training. There may be a deficiency of good models, but the main evil arises from the unequal value which seems to be attached to good reading as compared with music, dancing, painting, and other fashionable acquirements. Why it should be so, we can discover no good cause, but, on the contrary, see many substantial reasons why reading aloud should be cultivated as one of the most useful and attractive of domestic accomplishments. To young ladies, for example, the habit of reading aloud has much to recommend it. As mere exercise, it is highly beneficial on account of the strength and vigour which it confers on the chest and lungs; while the mental pleasure to be derived therefrom is one of



the most delightful that can adorn the family circle. Gathered round the winter's fire or evening lamp, what could be more cheerful for the aged and infirm, what more instructive to the younger branches, or more exemplary to the careless, than the reading aloud of some entertaining author; and who could do this with greater grace or more impressive effect than a youthful female? It requires no great effort to attain this art; no neglect of music, painting, or other accomplishment; it is, in fact, more a practice than a study, and one which the interest excited by new books and periodicals would always prevent from becoming dull or tiresome. Were females of all ranks to adopt the practice more than they do at present, they would bind to their homes many who are otherwise disposed to go in search of unworthy enjoyments, and would add another chain of delightful associations wherewith to attach the young to the family hearth. Another advantage which it would confer on the fair readers themselves, would be the improved utterance and intonation which correct reading would produce, instead of that simpering and lisping which are so often to be met with even among females of the higher classes. Nor is it to women in their domestic capacity only that the practice of reading aloud would be attended with benefit. Many of the middle and lower classes are under the necessity of earning a livelihood by in-door employments, such as millinery, straw-plaiting, pattern-painting, and the like, and being in general occupied in one apartment of moderate size, the reading aloud of proper books would be to them not only a source of healthful recreation, but of amusement and instruction. In such establishments, reading by turns would present a beautiful picture; and however limited the amount of information disseminated, it would, at all events, be a thousand times preferable to that system of idle and worthless gossip which is said now to prevail. To young men preparing for professional labours, the art of reading aloud is indispensable; and though not equally necessary for what are called business men, still to such it is a becoming and valuable acquirement. Ask your son, who has lately gone to the counting-room, to read you the last debate in parliament, and ten to one he will rattle through it with a jumbling indistinctness of utterance, that you are glad when his hour calls him away, and leaves you to the quiet enjoyment of self-perusal. And why is this? Simply because the youth has never been taught to regard reading aloud in the light of a graceful accomplishment. At school he learned to know his words, and that was so far useful; but to read as a gentleman, in the spirit and meaning of the author, this is what he has yet to acquire by the imitation of good models and by frequent practice. That the art of reading aloud is at the low ebb we mention, any one can readily convince himself by requesting his friend to read for him the last speech of the British premier, or message of the American president. Twenty to one he will find his friend an apt enough scholar, but a careless and indifferent enunciator—one who has all along read for himself, and whose only object has been merely to acquire the meaning of the words he perused. At the period of the Reform bill, when newspapers were read by the million, it was customary, in the workshops of tailors, flax-dressers, and others, for one to read aloud while the others were at work—those who could read fluently taking their turns of this duty, and those who could not, paying the others who did, according to the amount of time spent in the exercise. In some instances, indeed, a reader was paid by the workmen, it being his duty to read the public debates and leading articles at so much per hour. We have occasionally listened to such a reader (one of the workmen), and been astonished at the force and freedom of his utterance, and the manner in which he modulated his intonations, throwing himself exactly into the place of the speaker. Now, this was not the result of any superior tuition, but the effect of listening to the best public speakers, and of his daily exercise as reader to the establishment. Unfortunately the practice to which we refer died with the excitement of the period; but we see no cause why the attention which was then given to public affairs might not be profitably directed to entertaining and instructive authors. It is true that the inquiring and studious workman will cultivate his own mind at home; but all workmen are not inquiring and studious, and the introduction of reading aloud to each other in turn would be productive of incalculable benefit. Singing for the million is cried up on all hands—why not reading aloud? What Mainzer has accomplished for the one art, might be effected by Charles Kemble for the other. We have, in almost every family and workshop, evidence of what practice in concert has done for vocal music—why not the same for reading aloud? The one art is chiefly valued as an amusement and refining accomplishment—the other is equally entertaining, quite as necessary for the adornment of public or private life, and certainly more directly productive of utility and knowledge.—*Chambers's Journal*.

The Lords of the Treasury have just granted £750, part of the parliamentary vote for public walks, &c., to the corporation of Sutherland, in aid of a plan for providing a place of recreation for the population of that port, the only condition of the grant being "that the ground, when purchased, shall be legally and permanently secured as a place of recreation for the people."

PENSIONS TO LITERARY MEN.—Government have, it is said, conferred a moderate pension upon Thomas Hood, the well known comic annualist and author of "The Song of a Shirt." He is said to be in very straitened circumstances. The poet Campbell's pension of £184 a-year has been bestowed upon Mr Patrick Tytler, the historian of Scotland. The pension is payable out of the Scotch excise.

THE COURT will remain at Windsor castle during the Christmas festivities. Immediately afterwards her Majesty and his Royal Highness Prince Albert, according to present arrangements, will honour their Graces the Duke and Duchess of Buckingham with a visit at Stowe. The court is expected to leave Windsor for Stowe on Tuesday, the 7th proximo, where the most extensive preparations are in progress for the reception of the Sovereign and her illustrious Consort.

VERY CURIOUS.—The splendid baron of beef, which will form the chief dish at the royal banquet table, at Windsor castle, on Christmas day, is a portion of an extraordinary Scotch ox, fed by his Grace the Archbishop of York, at Nuneham, Oxfordshire. A truly worthy successor of the apostles is his Grace the cattle fattener.

THE QUEEN'S VISIT TO THE SMITHFIELD CATTLE CLUB SHOW.—The first to greet her Majesty on that occasion was "the black-poll Ox of the Scotch breed, bred by Prince Albert;" which had been "removed from the dark corner it had previously occupied, into the light near the entrance." When the Prince approached, his grateful foster-child attempted to lick his hands: and her Majesty was so touched, that, on learning it had already been sold to a butcher, she declared her resolution to redeem its life from the shambles.—*Spectator*.

O bullock, thou wast wide awake,
And thus escapedst sticking;
I wish, for the poor otter's sake,
He'd given the Prince a licking!

A CHRISTMAS CAROL.

(From *Punch*.)

To church betimes! The Christmas chimes
Are calling high and low in;
To church then all, both great and small!

[Chorus of many voices,

We've not a coat to go in!

Like our old sires, with roaring fires,
The fangs of winter braving;
Huge logs pile high, to sit thereby.

[Chorus,

We've not a single shaving!

Good Christmas fare is physic rare
To warm the regions inner;
Plum pudding join to stout sirloin.

[Chorus,

We've not a crust for dinner.

Fill glass and bowl, each jovial soul,
As round the hearth we close in;
Our wine is bright in its ruddy light.

[Chorus,

Our very water's frozen!

Right late we'll sup, and keep it up
Till time to morn shall creep on;
Then sink to rest in downy nest.

[Chorus,

We've not a bed to sleep on!

Loud be the song, the laughter long;
Our joy no care shall leave in;
Christmas is here but once a year.

[Chorus,

For that, at least, thank heaven!

Postscript.

SPAIN.—The two chambers met as usual, on the 16th instant. The committee of the Senate appointed to report on the Reform bill had communicated the result of its labours to that assembly, and recommended its adoption. Several reports were likewise read to the Chamber of Deputies—viz. 1, the report of the mixed committee on the authorisation granted to ministers to promulgate organic laws by royal decrees; 2, another, relative to the pensions claimed in favour of the widows and children of the officers shot by the rebels in the province of Huesca; 3, the report on the Clergy Dotation bill, the majority concurring in the views of the government; and 4, the report on the conversion of the debts proceeding from contracts into 3 per cent. stock, to which the committee likewise gave its sanction.

The Portuguese Cortes were closed on Saturday, the 14th inst, by the Queen in person. As the royal speech is entirely destitute of interest, we refrain from giving it.

TURIN.—Considerable sensation has been produced in this city, by the violation of the Sardinian territory by a body of French gendarmes, douaniers, and other armed soldiers, who, under pretext or real authority of certain French magistrates, arrested six (one account says seven) Sardinian subjects, and carried them prisoners to Grenoble, to answer for alleged thefts committed in a forest on the French side of the frontier. The Sardinian government have made the necessary representations to that of France, by whom, no doubt, full satisfaction would be given.

DARTMOUTH ELECTION.—The *Times* this morning contains the report of a meeting of the friends of Mr Moffatt, the free-trade candidate, but makes no mention of his opponent. This is a curious circumstance.

THE BISHOP OF EXETER AND HIS DIOCESE.—The *Times* of this morning contains further accounts of the agitation in Plymouth in opposition to the "innovations" of Bishop Philpotts. Parish meetings have been held throughout the town, calling upon the Bishop to withdraw the obnoxious instructions.

INNOVATIONS IN THE CHURCH.—We have been informed that a meeting of noblemen and gentlemen took place on Friday, to consider the propriety of adopting some active measures with respect to the present disturbed state of the church on those matters which have recently been so much the subject of discussion. The meeting, which had been convened by private circular, took place, as we are informed, at Lord Howard's, in Belgrave square. The

proceedings were all preliminary, but a committee was appointed to draw up for approval a memorial, to be addressed either to the Queen or the Archbishop of Canterbury, as may hereafter be determined. It was agreed that there should be another meeting, as we understand, at which some definite course will be determined upon; but at the time the meeting was held it was supposed that there was to be a meeting of the bishops, to consider the state of the church with respect to the recent innovations. As it is understood that the meeting of the bishops will not take place, the further proceedings of the parties who met on Friday will not now be delayed to await its result.—*Times*.

RESIGNATION OF THE VICAR OF BRADFORD.—The Rev. Dr Scoresby, much to the astonishment of the public, has resigned the vicarage of Bradford. He had formed a scheme for the division of the extensive parish of Bradford, and notice had been given of an application to parliament next session for a bill to authorise it. The ecclesiastical commissioners are said not to approve of Dr Scoresby's scheme, and hence it is supposed he has resigned the living.—*Leeds Times*.

MR O'CONNELL AND ARCHBISHOP MURRAY.—"Our [readers]," says the *Times* of this morning, "have, during the last few days, been in possession of a fact which must be regarded as one of no mean or ordinary importance in the annals of Irish agitation—we refer to the concurrence of the Roman catholic archbishop of Dublin and two of his brethren in the commission appointed under the new Charitable Bequests act. This event has been in truth a most thorough and signal defeat for Mr O'Connell. It is the crowning result of one of the most palpable failures which that arch-deluder of the Irish multitude has, in the whole course of his long career, ever experienced. He has preached, and bullied, and begged, and flattered by turns, but in vain. The Roman catholic archbishops of Dublin and Armagh, the Roman catholic Bishop Denvir, and two lay Roman catholic privy councillors, Mr Blake and Sir P. Bellew, have at once, and without the slightest hesitation, accepted the trust created by the statute, and offered to them by the government—Mr O'Connell with all his bluster and agitation to the contrary notwithstanding. This is the indigestible fact; and the significant sequel is, as we read in yesterday's Irish intelligence—the report being published by a repeal newspaper—that Mr O'Connell has made his exit for the holidays in a most intolerable 'huff' at such a signal and notorious failure of his vaunted power in agitation." Archbishop Murray has issued a pastoral address to the catholic clergy and laity of the diocese of Dublin, containing a full exposition of his views upon the subject which has of late excited so much disunion in the bosom of the Roman catholic church. The Archbishop exposes the inconsistencies of the majority of the hierarchy, who, it appears, about three years since drew up a memorial to government, which, with one exception, bore the signatures of the whole body, praying, as an act of especial justice, that "one" Roman catholic ecclesiastical might be appointed to the Board of Bequests. The matter being thus officially brought under the notice of the executive, subsequently led to the passing of the new act, and the formation of a board at which, not one, but five, Roman catholics are to take their seats along with four members of the established church and one of the presbyterian.

THE REBELLION OF 1745.—It is in contemplation to celebrate the centenary of the rebellion of forty-five, next August, in the West Highlands.—*Carlisle Journal*.

ELECTION OF CHIEF RABBI FOR ENGLAND.—The following is the return of votes for the election of chief rabbi:—Rev. Dr Adler, 121; Rev. Dr Hirschfeld, 13; Rev. Rabbi Hirsh, 2. Three synagogues, having seven votes, declined voting.—*Voice of Jacob*.

THE LATE FATAL COLLISION ON THE RIVER.—We rejoice to state that the collision on the river on Tuesday afternoon, between the *Orwell* and *Sylph*, reported in our last week's number, has been attended by a loss of life much less in amount than was at first supposed. Some of our contemporaries stated that as many as seventeen persons had perished; but only two persons lost their lives. One was a Woolwich carrier, named Shepherd, and a second, an Irishman belonging to town, named Sullivan. Poor Shepherd had his skull fractured and his leg broken by the collision, and died shortly afterwards. Several wounded persons are at present on board the *Dreadnought*. An inquest was commenced on Thursday, on the body of Jeremiah Sullivan, one of the sufferers by the accident. The inquest was adjourned to Monday, when, after a lengthened investigation, the following verdict was returned by the jury:—"We consider that the deceased met his death accidentally; but we are of opinion that the captain of the *Sylph* was highly to blame for the speed at which he had previously been going; we believe the *Orwell* to have been the moving power to the death of the deceased, but consider the parties on board that vessel used due caution, and did all they could to avoid the accident, and the jury are unanimously of opinion that Captain Sweisland should be severely reprimanded by the coroner." The verdict appeared to give general satisfaction, and Captain Sweisland was suitably admonished by Mr Carter. The jury were then sworn to inquire into the circumstances under which the other unfortunate man, James Shepherd, came by his death. Richard Halecock identified the body, and repeated the evidence with reference to the collision which he had given in the previous case. The jury expressed themselves satisfied with this evidence, and returned a verdict of "Accidental death," with a nominal deodand upon the *Orwell* steamer.

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The Nonconformist.

LONDON: WEDNESDAY, DEC. 25, 1844.

SUMMARY.

CHRISTMAS Day! What an extraordinary mixture does it bring with it, of superstitious observances and domestic gatherings, will-worship and festive hilarity, religious form and social sincerity, falsehood and truth, darkness and light! As an ecclesiastical appointment, we renounce it as positively and extensively mischievous—as a universal holiday, we hail it, for it comes with many grateful customs, revives many slumbering affections, and prompts to a general hospitality which, if not always discriminate in its exercises, is a refreshing contrast to the acquisitive habits which are ascendant throughout the rest of year. Plum-pudding and roast beef have their moral—and we should be sorry to see them banished from Old England, or divorced from the present season. We remember them from earliest boyhood, and with many a tender recollection are they associated. Myriads of families will this day be reminded, by their appearance on the board, of scenes which the wear and tear of business would otherwise have effaced from memory—scenes of early history—scenes of touching pathos—scenes bright or sombre as time may happen to have dealt with them. It is a day for the communing of hearts—and from every quarter of the globe, aye! and from the lowest depths of misery, spirits will this day crowd about the well-known table, to dwell upon what the body will not be permitted to share. Deeply shaded are, to most hearths, the pleasures of Christmas. Here and there it may be a season of merriment—but to all who have lived long enough to witness the intrusions of death into the family circle, it will be one of softened melancholy. And oh! the poor—think, reader, of the poor—and let your Christmas day be gladdened by the smiles of some grateful recipient of your bounty!

The schism in the state church continues to attract a large share of public attention. In the Bishop of Exeter's diocese, the opposition of the laity to the recent "innovations" in public worship, becomes daily more general and decided; whilst, on the other hand, the determination of Dr Philpotts to maintain his authority intact, seems to gain strength as his difficulties increase. In the midst of parochial and towns' meetings—with the hitherto obedient laity rising in all the principal towns of his diocese, passing stringent resolutions and adopting indignant memorials, calling upon him to revoke his directions of alteration—the Bishop thus imperiously vindicates his sacerdotal dignity, in a letter to the churchwardens of the united parishes of St Sidwell's and St James's, Exeter:—

"I ask you to withdraw your opposition, to respect my authority, to obey it, because God has commanded you to obey it—for the letter has been issued (whether wisely or not) as an act of my own duty—the duty belonging to me as Bishop of this diocese, executing it in the apostle's direction, that 'all things be done decently and in order.' I ask this, finally, because although the things in question are, as we all agree, very trifling in themselves, they are no longer trifling, for they have been commanded."

This language, foreign as it is to the spirit of the age, and redolent of priestly arrogance, is perfectly consistent with the authority enjoyed by the Bishop by virtue of his office. Whatever intolerance Dr Philpotts may evince, the supporters of the system which invests him with episcopal power have no right to complain of its exercise so long as the prelate keeps within the bounds of the law, and so long as they recognise the supremacy of the state in ecclesiastical matters. If it is right to maintain a state church, it is right for the state-appointed Bishop to carry out the laws of that church. The conduct of the Bishop of Exeter, in holding up to the world the worst features of priestly arrogance, clothed with all the authority of the civil power, is hastening to an incalculable extent the downfall of the church establishment. The odium which is now unjustly showered upon the prelate must inevitably, ere long, be transferred to the system which enables him to assume these ecclesiastical pretensions.

Sir Henry Pottinger has been entertained during the past week by the merchants and manufacturers of Liverpool and Manchester, in gratitude for his exertions in opening a commercial intercourse with China. All parties seem anxious to forget the means by which this advantage was secured, and to confine their attention exclusively to the important consequences likely to result from it. These

ovations in honour of Sir Henry Pottinger are, however, strikingly characteristic of the altered character of the age. How different his reception compared with any of the so-called military "heroes," such as have lately returned from the east—Sir R. Sale, Sir W. Nott, and Lord Ellenborough. In spite of the influence of our feudal aristocracy, military glory is fast losing its attractions in the eyes of the public—it is, in fact, discovered to be too expensive to be worth preservation. On the other hand, the commercial principle puts forth its claims at one and the same time upon our selfishness and philanthropy—it promises personal aggrandisement, and is the great promoter of universal peace and freedom. Such being the necessary consequences of the increasing commercial character of the age, we cannot but rejoice at the evidences of its power, as displayed in the reception of Sir H. Pottinger, the negotiator of the treaty of commerce with the Emperor of China, in this country; and to find cabinet ministers and the owners of broad acres doing obsequious homage to the principle of commercial freedom.

The increasing prevalence of crime is painfully apparent in the judicial investigations which have been proceeding throughout the country. During the present assizes there have been more than the usual number of convictions for murder and other flagrant crimes. There are, at the present moment, no less than ten criminals, tried at the recent assizes, now lying under sentence of death. In four of these cases, the game laws have been the occasion of the crimes which have brought upon their perpetrators the extreme sentence of the law. Oh! ye landlord legislators of England, how much have you to answer for in the maintenance of laws which are the prolific parents of vice and crime! In Ireland the state of the peasantry is still more deplorable. In many parts of the country agrarian outrages and murders are almost of daily occurrence, and the influence of the law has become so utterly inoperative that, if we may judge from a series of articles in the *Times*, government will endeavour to maintain a compulsory pacification, by distributing detachments of military throughout the disturbed districts. Meanwhile, Mr O'Connell and Mr Smith O'Brien expend their eloquence in vain, in endeavouring to maintain tranquillity. Their influence is less powerful than the deep-seated revenge which the cruelty of Irish landlords has created and inflamed.

Foreign news presents one or two encouraging features, which may serve to infuse fresh faith into the timid believer in human progression. The King of Prussia is about to give a constitution to his subjects; but of what nature does not yet appear. "Frederick William," to quote the language of the *Spectator*, "has shown manifest faint-heartedness in letting his people go alone without his parental guidance; he has been as reluctant to trust them out of his own immediate keeping as a wary hen to let her brood of ducklings take to the water. Expectation will not be raised very high. Probably he will devise a pageant Legislature to register his edicts and to be a taxing-machine. Possibly he may do more, and may give to Prussia a real constitution, such as will incalculably raise her in the scale of nations, and with her exalt his own superincumbent throne. At all events, such a change, once begun, must hereafter proceed; and not very many years hence, better institutions will exist in Germany than any which Frederick William may vouchsafe of his royal pleasure." Another pleasing indication of the progress of liberal principles is the struggle which is going on in the Dutch Legislature for a reform of the constitution. The second Chamber, in reply to the King's speech, have, by a large majority, recommended the adoption of a detailed plan of reform, enlarging the basis of the constitution and increasing the responsibility of government to the people. The proposed plan has been rejected by the upper Chamber; and, as both parties have hitherto remained firm in their respective positions, legislation is at a stand-still. A few more days will probably bring the important question to a decisive issue.

THE YEAR 1844.

THE knell of the old year is rung. Christmas day brings it to the last-marked stage in its existence. The brief span of time which yet remains to it can be appropriately given only to retrospection. "Look back," is the admonition which the season enforces upon the mind. Every other engagement would seem to be out of tune with the period at which we have arrived. This is our time for taking stock of the world's affairs. Having performed this duty, we may start afresh, with new hopes and new resolutions.

The year eighteen hundred and forty-four has, in many respects, been one of a routine character. It presents but few salient points. It has been witness to very little public excitement. It contributes but scanty materials of deep interest to the future history of Great Britain. The stream of public affairs has rolled along lazily, exhibiting nothing more, for the most part, than an occasional eddy, or back current, in the immediate neighbourhood of its banks. The national heart has neither

fluttered in fear, nor bounded in hope. Good and evil have each made a silent march in advance, bringing them nearer, by that much, to an inevitable and not far-distant conflict—and they who compose both armies have stepped on mechanically, occupied by any thought rather than the chances of a decided collision. It has happened to them as to soldiers on a long march. They have been making ground, and have neared each other—but nothing has occurred to divert attention from passing circumstances and every-day pursuits. Looking only at the tone of popular feeling which has given its distinctive character to the year, none would imagine that great principles were on the eve of a serious encounter, or that amidst the quiet of 1844 the elements of a mortal struggle have been finding their nourishment and growth. That such is the case, however, no observer who looks beneath the surface can question. Truth and falsehood may each look back upon the stage of time, over which we have now all but passed, as having very materially affected their relative position.

He who shall hereafter chronicle the events of the outgoing year, will have to notice the rise of two ecclesiastical movements, each of which will very probably unfold important and, perhaps, unanticipated results—the one without, the other within, the pale of the established church—the one revolving about scriptural principles of no little weight and magnitude; the other, about details as absurdly puerile as the mind of man can imagine—and fidelity will compel him to remark that the protestant dissenters of Great Britain, the avowed supporters of those principles, did, as a body, repudiate the former and treat it with neglect and contumely, whilst they hailed the latter with undisguised delight, watched its every incident, and saw in it the finger of that Providence which they never could discern when it pointed them to their own solemn obligations. The Anti-state-church Conference—vast as was its object, enlightened and catholic as was its spirit, and glorious as was its success—has, perhaps, less interested the majority of nonconformists than the ineffably stupid quarrel about gown and surplice, about the bidding prayer before sermon, and the offertory after it—a controversy which, whatever it may ultimately merge into, involves not even the semblance of a truth in which the moral interests of the world are in the smallest degree concerned. Doubtless, the fact will be noted as one of the most curious illustrations of the temper of the times, and will be used to gauge the dissenting knowledge, and honesty, of the present day.

The mention of this characteristic incident of the year will serve as a natural introduction to the purport of this article. It is no part of our intention to give a summary, however brief and comprehensive, of the events which have occurred within its limits. We are now surveying general results; and we think that careful observation will lead to the conclusion that the distinguishing feature of the past year has been the remarkable extent to which, in every department, existing unsoundness has discovered itself. It has been emphatically a year of unveiling.

Let us look at the more prominent instances. At the commencement of 1844, Mr O'Connell was, as we may say, in power. Standing on the defensive against the ruthless oppressors of his country, he was great, and his position was one of the highest moral dignity. Had he stood upon an everlasting truth, a sincere man, he had stood till now, and he would have emerged from all surrounding difficulties, brighter and more glorious than ever. And yet his vacillations since his release have proved one of two things—either that he is himself insincere, or that the position he has deliberately taken up is untenable. No worthy object could necessitate an appeal to unworthy passions; and the leader who is driven again and again to so desperate a resort exhibits himself as unmeet for the confidence of the good. He may mean well, but he is not to be depended on.

Look again at the career of Lord Ashley, the philanthropist of the aristocratical world. Eschewing party politics, he took in hand a vast and complicated question, affecting the rights and condition of industry in this empire. It was universally believed that this nobleman was elevated, by his character, clean above the reach of temptation. He, too, has uncovered, and has shown to a disappointed world, that where unnatural and conventional privileges are bestowed by society, society must cease to look for uncompromising fidelity to conviction. The honesty of the man is bounded by the interests of his order.

We pass away from individuals to public bodies. For what has the legislature of the empire been chiefly remarkable during the past year? For nothing that it has done—for nothing that it has refused to do—but for the unmistakable light in which it has exhibited itself. Its sole work seems to have been to dispel from the popular mind all remaining delusion respecting its true character. Spite of the numerous evidences which it had previously given to the contrary, men still clung to the notion that the British House of Commons was a representative and deliberative body—and that if

its views were not disinterested, which it were too much to expect, its proceedings were at least controlled in some measure by a sense of what is due to public decency. The fond fiction has been exposed. The Commons have displayed themselves, in their treatment of the Duke of Richmond's Gambling bill, insensible to shame where the interests of their own class are closely touched, and, in their repeated reversal of their own votes at the bidding of the prime minister, as the veriest tool in the hands of the executive government.

Constituencies have revealed themselves, and are found irretrievably rotten. Last year, hope turned its eye to them, as destined to extricate the nation from bondage. They have spoken, many of them, one after another, in response—and the answer they returned is, "We are to the full as corrupt as the legislature itself."

The professedly religious world—the leaders who assume to interpret its sentiments—has undressed, and disclosed not a few unsuspected deformities. Tahitian troubles elicited its views of war—municipal elections, in many boroughs, of electoral prostitution—and, as we have before observed, the Anti-state-church Conference, of the worth of principles recognised and avowed as scriptural. Truly, the year 1844 has been a year of unveiling.

Well! Are things in a worse position than they were? No! a better. A great point is gained for truth when falsehood is compelled to unmask. There is hope of recovery when disease breaks out in pustules upon the surface of the skin. The worse we appear to our own apprehension, the better for our future prospects. Pleasing illusions must be dispelled before well-founded hope can develop itself. We shall think well of the expiring year. We will not bid adieu to it without offering thanks for its services. It has done but little—but, happily, it has undone much. It has helped more to destroy image-worship than most of its predecessors. Farewell, then, old friend! Yours has been an unwelcome office, albeit a very serviceable one—and such as it is, you have discharged its duties most efficiently. Go in peace, and sleep with your fathers!

GREAT BRITAIN AND CHINA—CIVILISATION AND BARBARISM.

Sir Henry Pottinger, late her Majesty's plenipotentiary to China, is going the usual round of public dinners, and receiving the festive honours which his diplomatic services to this country deserve. More generous, more just, more truly humane and large-hearted, than either of the governments who employed him, he has shed upon them an adventitious glory, and, quite beside their intention, has exalted the character of his own people in the estimation of the whole world. That condition of our treaty with China which secured for all nations equal commercial advantages with those claimed by ourselves, Lord Stanley had the manliness frankly to confess, was proposed by Sir Henry Pottinger, on his own responsibility. The plenipotentiary boldly went beyond his instructions in the matter, and, by a deviation from official etiquette, he has given an air of disinterestedness to the termination of a quarrel which certainly had as mean, selfish, and unjust a commencement as ever national quarrel had.

In the course of his speech at Liverpool, Sir Henry let drop a few hints which may awaken not a little surprise, and suggest not a few profitable even if humiliating reflections. He eulogised the urbanity, the ability, the frankness, and the broad statesmanship of the Chinese plenipotentiary, a relative of the Emperor—and he covertly intimated that barbarian ignorance is a charge which some nations nearer home have small reason to prefer against the Chinese empire. We take the hint, and shall pursue it to some conclusions.

The two empires, parties to the treaty negotiated with such consummate ability by Sir Henry Pottinger, present some remarkable points of agreement and of difference. It may not be amiss to take a cursory glance at the most prominent of them.

In both, absurd practices obtain which do deliberate violence to natural laws. The Chinese, however, may claim the advantage over us even here. They bind up the feet of their women, to prevent their growth, and cripple them into what they take to be beauty, and we regard as an unsightly deformity—but, then, they leave the mind free, and seem to look upon its full development as identified with their highest glory. We apply no bandages to the feet, but we aim to dwarf the understanding. An established church, with its fixed creeds, and unalterable standards and discipline, is maintained at an enormous expense expressly to circumscribe the religious views of the people, and, in spiritual matters, to supersede inquiry by obedience to ecclesiastical authority. Which of the two is the more pernicious, and which argues the greater amount of barbarism?

China has consented, and according to Sir Henry Pottinger, gracefully, and after due consideration has consented, to open her trade—to abolish all protective imposts, and to levy duties for revenue only. We, who have enlightened her

on the advantages to be thence derived, restrict our trade by the most impolitic regulations, adopt and maintain the principle of protection, and, in addition to an immense revenue, tax the people for the support of the vilest monopolies—monopolies in the main articles of subsistence.

China honours intellectual eminence as the glory of a nation—promotes to official authority according to a scale of literary merit, and ranks her military at the very bottom of society—at about the same level as we put thief-takers and hangmen. We know of scarcely any national glory but that which is achieved by force of arms. Fighting men of the first order we elevate to the peerage—poets, philosophers, fathers of science, and benefactors of mankind, we leave to struggle with adversity. Office, in Great Britain, goes by favour, and legislative power runs for the most part in the channel of hereditary descent.

The government of China is a despotism, wielded, however, for the benefit of the many. That of England is nominally popular, wielded exclusively for the advantage of the few.

China is a pagan country—Great Britain, professedly, a Christian one; yet the first cultivates the arts of peace, and everywhere exalts mental and moral worth over physical force; the last prides herself upon her heroes of war—raises statues to her Wellingtons in every street, and forgets her Miltons, Newtons, and Howards—gives the thanks of her parliament to none but military and naval officers, and offers extraordinary thanksgivings in her temples only on occasions of some victorious slaughter.

If China is to be pitied for what she wants, how much more are we to be commiserated for our perversion of what we have. We may learn much wisdom, and much religion too, even of the barbarians of the Celestial empire. And, possibly, we may be led to suspect, that despotism itself is not a worse blight upon all that is generous and good, than feudalism without its chivalry, aristocracy without merit, and a popular form of government without its power.

INEQUALITIES OF TAXATION.—The prospect of an excess of the public income, during the ensuing session, has created much competition among the various interests suffering by unequal taxation, as to the parties who are most entitled to a remission of their special burdens. The matter is one difficult to decide upon, for our fiscal system is so full of injustice and anomalies that it is impossible to begin the work of reform in one quarter, without raising a clamour from all other parties whose especial claims are disregarded. The following extract from an article in the *Complete Suffrage Almanack*, for 1845, entitled "Fiscal Monopolies and Inequalities," if it does not enable the public to decide who are the best entitled to immediate relief, will at least convince them of the magnitude of the evil of class legislation, and the insufficiency of mere palliative to effect its cure. After giving some statistical information relative to the corn laws and sugar duties, the writer proceeds:—

"The same spirit of heartless selfishness on the part of our class legislators, descending even to the minutest trifles, runs through our whole commercial tariff and excise system. We can only notice one or two of the most striking anomalies. It has been calculated by men who have paid great attention to the subject of taxation, that the laws prohibiting the introduction of live cattle into this country, caused the meat to be twopence higher than it would otherwise have been. This would entail an extra expense of £10,000,000 per annum. Tea pays 2s. 1d. per lb. The poor labourer, who buys Bohea worth 1s. a pound, pays 200 per cent. duty; the shopkeeper, who can afford to buy Souchong, worth 2s., pays 100 per cent.; while the rich man, who drinks his gunpowder, worth 4s., pays but 50 per cent. duty. A load of timber from the Baltic pays 36s., from Canada, 1s., thus sacrificing the people of this country to another colonial interest. The drink of the poor man (beer) is taxed 200 per cent.; the inferior wines 165 per cent.; the claret used by the rich man, 34 per cent.; the tobacco of the poor man, 600 per cent.; the cigar of the rich man, 105 per cent. Soap pays excise on analogous principles; so that, to use the language of a clever writer, 'the washerwoman contributes double the amount to the treasury in proportion to duchesses and maids of honour, who wash their faces in oil, and breakfast on pensions and sinecures.' Then, again, there is the tax on newspapers—a direct tax on knowledge; and the duties on bricks, paper, &c.—penalties against trading. The following are articles of aristocratic use, and, therefore, pay either nothing or a very trifling duty—turbot, lobsters, turtle, trees, plants, and diamonds, duty free; horses, 20s.; oxtails, one-eighth of a farthing per pound; pearl barley, 2d. per pound. The following articles, are chiefly used by the industrious classes, and are consequently heavily taxed:—Bristles, 34d. per lb.; butter, 2d. per lb.; lard, 8d. per cwt.; onions, 3s. per bushel, &c. In short, almost every mouthful of food the people eat is taxed—except turbot, turtle, and lobsters!

"Again, the cultivators of the soil are exempted from many taxes paid by the rest of the community. Farmers pay no horse duty (yielding, before it was abolished, £800,000 per annum), no leather tax, no dog tax, no window tax, no tax on servants, no tolls on manure, no auction duty, no duty on fire insurance, and are exempted from turnpike tolls! From all these burdens the farmers have been relieved, not for their own benefit, but simply that they may be enabled to pay more rent to the law-making landlords.

"Our legislators have enacted that a capitalist may lend his money at as high rate of interest as any body may be pleased to give him for the use of it; but they have also provided that if any capitalists shall lend money on land at a higher rate of interest than five per cent., he shall be liable to all the pains and penalties of

usury! If a poor man should give £20 for a modicum of land, he has to pay a stamp duty of five per cent. upon the deed of conveyance; if a rich man should give £10,000 for an estate, the stamp duty on its conveyance is a mere fraction of one per cent. on the amount! The law of the landed interest, made through their parliamentary delegates, subjects the savings of an honest mechanic to heavy probate and legacy duties; whilst their thousands of acres, securing rentals of thousands of pounds, are free from either of these iniquitously partial exactions!"

THE AGRICULTURAL LABOURER.—"In both countries," says the *Times*, commenting on the crime and social disorganisation at present existing in Tipperary: "neglect has been the root of the evil, though it has in each borne fruit of so opposite a character of mischief. In England, general and sullen depravity; in Ireland, fierce and contentious lawlessness. In England, a deterioration of general character; in Ireland, a struggle about one very specific and definite matter—the occupation of the land. . . . Lord Devon and his compeers, may add another blue book to the library of Irish parliamentary reports, but it is not by blue books that that country is now to be regenerated. The time of blue books is now over. They must have done their work already, if there was any work for them to do. The next step is wanting. The system disclosed by those books must be broken up and destroyed." And what is that "system?" The system by which a small and indolent class of the population are enabled to monopolise in their own hands almost the entire landed property and wealth in the country.

SIR R. PEEL AND THE LANDED INTEREST.—We quote the following remarkable passage from the *Morning Post* of Wednesday:—"Will the landowners of England still refuse to learn wisdom from experience! Will they still support that insane policy which is undermining their social position, and sweeping away their natural supporters into the abyss of ruin? Landowners are unwilling to break with the minister of their choice. The alternative, however, will not long be left to them. The minister will, at no distant date, break with them! Day by day the farmer-chosen minister draws nearer to the ranks of the free traders! Very soon will landowners be compelled, openly, to adopt the principles of the League, or to look out for new leaders!"

THE GAME LAWS.—It is currently reported (and we have every reason to believe the truth of the statement) that the Duke of Bedford is about to abandon the preservation of game, and to pension off or otherwise provide for his keepers.—*Aylesbury News*.

OPTICAL DELUSIONS AND GHOSTS.—It is when the brain and nervous system have been shattered by moral causes, or by the sequela of physical ones, that the most curious phenomena occur as regards the visual powers. The author of the *Diary of a Late Physician* has published a ludicrous paper of the spectre dog, which followed the man wherever he might be; he could not shake him off, either in his walks, or in his bedroom, or in the stage coach; the dog was always there. I know not whether this story be founded on fact or not, but a case very similar occurred in a gentleman, who related it to me. In great distress of mind, he had taken a quantity of laudanum with the intent to poison himself. It did not accomplish what he intended, but was productive of most distressing nervous affections. Among others, as soon as he was in bed at night, he saw a dog lying at the foot of his bed upon the floor. He got out of bed to verify it—the dog vanished; when he returned to his couch, there was the dog again. The most singular item in the history was, that his mind could not rectify the error; the visual impressions overcame the rational powers. He would leave his bed two or three times in the same night to be shamed by a phantom; and this lasted for full six weeks. At a subsequent period, and previously to his death, which was a melancholy one, he was haunted night after night by a chess-board with men upon it. That ghosts and apparitions have appeared to people cannot be doubted. Carlyle has alluded to the history of Luther and the blue-bottle fly, and referred it naturally to that imperfect state of the sensorial powers when debilitated by physical exhaustion or moral causes. It is not true that there are ghosts in substantial forms, paradoxically expressing it; but they are visible to the mind's eye. It is nowhere recorded that two people ever saw a ghost at the same time and in company. It might so happen, that of two men walking down a lane at night, one should fancy he saw a ghost, and point it out to the other, whose fear might persuade him that he saw something; but no two men at the same time, and in each other's company, ever saw the same spectral form before their eyes.—*Sir G. Lefevre's Apology for the Nerves*.

The Complete Suffrage Movement.

Birmingham, Dec. 23, 1844.

THE Council of the National Complete Suffrage Union met at their office, 37, Waterloo street, Birmingham, on Monday; Mr Sturge in the chair. The secretary reported from the committee appointed to consider a series of regulations from Edinburgh, suggesting an organised effort to carry complete suffrage candidates through the poll at parliamentary elections, reported that the committee had considered the same, and he then read a draft of resolutions, for the consideration of the council, founded on the Edinburgh draft.

The Council approved of the resolutions, *ad interim*, and resolved to call a special meeting of the whole Council, on an early day, to consider them, with a view to their practical adoption by the friends of complete suffrage throughout the country.

PROVINCIAL.

SIR HENRY POTTINGER AT LIVERPOOL.—The reception and entertainment of Sir Henry Pottinger, which have been in preparation at Liverpool for some weeks, came off on Tuesday. In the early part of the day congratulatory and complimentary addresses were presented to him by the East India and China Association of the town, and by the United Commercial Association, and an announcement was at the same time made of the intention of the merchants of Liverpool to present Sir Henry with a piece of plate or some other tangible memorial of respect, about the form of which they are to consult himself; and in the evening, at the Town hall, came the banquet, presided over by the Mayor, and attended by Lord Stanley, M.P., Lord Sandon, M.P., Mr Wilson Patten, M.P., Mr Entwistle, M.P., Sir George Larpent, W. Brown, Esq., and, of course, the great body of merchants of the town. Among the remarks made by Sir Henry, in reply to the toast of his health, there were some, referring to the character of the Chinese, and to the proper treatment of them on our part, which deserve a wide circulation:—

"I will," said Sir Henry, "on this occasion say, that when I was graciously solicited by her Majesty to fulfil the important duties that attach to the situation of envoy to China, I proceeded there not with any determination of forcing upon the Chinese any terms disagreeable to them, after a great object of the operations had been accomplished by the perfect success of her Majesty's arms, but I went rather with a determination to act after that triumph as an umpire between the two nations [loud cheers and cries of 'Hear, hear']; and I have the pleasure of stating that I found those attached to the mission in China who fully concurred in my views, and I had also the happiness to be met with a corresponding feeling by the Chinese High Commissioner Ke-Ing, than whom, I believe, there does not exist an individual with more statesmanlike views in any country in the world [hear, hear]—a man feelingly conscious of all the amenities of life, and particularly alive to that feeling which actuated and influenced those negotiations and characterised his conduct throughout [cheers]. I could, if it were admissible in such a society and on such an occasion, relate to you instances of Ke-Ing's conduct as would astonish you; and, I trust, that on some future occasion her Majesty's government will—if it were only to do him and the Chinese character generally justice—make his despatches and letters public [hear, hear]. If those despatches and letters were published, it would not only astonish you, but all the world, to find such sentiments as they contain expressed by one whom we have been in the habit of considering a self-secluded Chinese mandarin [cheers]. One great point which has been dwelt upon in the treaty which I concluded with the Chinese, was the throwing open of the trade with China to all other nations to the same extent as with us, and this point you are perfectly aware I could not have succeeded in effecting without the constant co-operation and sanction of the Chinese authorities. The moment that I explained to the high commissioner, Ke-Ing, the great advantages which must follow from such a provision in the treaty which I had the honour of conducting—advantages to China and to all other nations affected by it—he immediately concurred in my views and co-operated with my exertions, and did me the honour of requesting that, in case of any unforeseen difficulty arising in future, between China and those other European nations, I might act as the mediator between them, as the representative of England [hear, hear and cheers]. This affords a strong proof of the confidence which the Chinese placed in me as the representative of England; and I trust I won that confidence, not by succumbing to any unjust demands, if such were made by China, but only by maintaining in my negotiations with the Chinese that which I felt to be my characteristic as an Englishman—good faith and true honour [loud cheers]; and I believe, as I have already stated at the Town hall to-day, that the treaty with China combines all the advantages which it is possible for such a treaty to combine; and it has this advantage connected with it, that all the benefits which are conferred by it on one nation must be shared by the others in an equal extent [hear, hear, and cheers]. That is my interpretation of the treaty with China [hear, hear]. There are other, but trifling, points, however; such, for instance, as what is, in mercantile phraseology, called the bonding system, for which I was afraid to stipulate, as I was unwilling to propose anything which might not be agreed to by the Chinese; but I am happy to say that they have since agreed to it, and I have also learned that it is an article included in the treaty which I am delighted to find that the Chinese have concluded with the United States of America [hear, hear]; and you will remember that our treaty secures all the advantages for this country which may be extended to any other nation [cheers]. There is one other point which I should wish to touch upon before I sit down—namely, our treatment of the Chinese in our intercourse with them [hear, hear]. We should remember that the Chinese have been, as we are led to understand, for a period of three or four thousand years totally secluded within themselves—that they may not, consequently, be able so soon to understand us, and we should also recollect that a mere treaty is not of itself sufficient to cause them all at once to change their habits or relinquish their usages [hear, hear]. I am satisfied of this, however, from all I saw among them whilst in China, that if treated with kindness by England and other European nations, that may resort to China, they will, in due time, with God's blessing, enter into all our social feelings as perfectly as other nations, and participate as fully in that friendly intercourse which is so desirable between man and man [hear, hear, and loud cheers]. Whilst speaking upon this subject to the great body of the merchants of one of the greatest ports of the world, as Liverpool undoubtedly is, I feel the importance and propriety of impressing upon those who hear me the necessity of requiring from all those who on their part repair to that distant land, that they should, in their intercourse with the Chinese, constantly study kindness and conciliation, particularly towards the lower classes of that empire [hear, hear]. One of the first great objects we ought to have in view, and which should be impressed upon those who repair to China in charge of your ships and merchandise, is the conciliation of the lower classes of the Chinese, and the importance of this point will be best understood by the opinion of one of the Chi-

nese themselves [hear, hear]. To revert to the High Commissioner Ke-Ing, I shall give you his enlightened opinion as to the necessity of this conciliatory conduct towards the lower classes in China. In one of his beautiful letters, to which I have before alluded, he says—'The lower class of our people are prone to ill-treat those who are dissolute in their conduct and inclined to excesses, and your sailors, particularly the black sailors (in our Indian vessels), are inclined to get drunk. Pray have this put a stop to, lest, again getting drunk, they go ashore, and are ill-treated, and lest we should thus acquire a bad name' [loud cheers]. Such are the views of Ke-Ing, the high commissioner; and, when I inform you that he is one of the highest men in the empire, a blood relation of the Emperor, and a first-class mandarin, you will see the importance which attaches to this conciliatory conduct, and you will not, I am sure, think that I am traveling out of my way on this occasion, when I request you to impress upon those who are about to leave the shores of England in charge of your ships and merchandise to China, the necessity of being kind and conciliating to those people whom we are desirous to entice to us, and bring into close intercourse [hear, hear]. With respect to the prejudice which exists in China against that intercourse, such as we should look to in our communications with other nations, I believe it to arise, not from any religious feeling on the part of the Chinese; on the contrary, I think that prejudice is of another description altogether, and that it arises from a fear in the minds of the Chinese that we might abuse any intercourse with them for political purposes; and, when that feeling is once removed, as I trust it soon will be, then I have no doubt that China will be found coming forward, as she ought to do, one of the first nations of the earth' [cheers].

Sir Henry concluded by intimating his conviction that there would be a great demand in China for British goods, particularly cotton, provided we would take goods, tea for instance, from them in sufficient quantities in exchange, thereby hinting at the necessity for a reduction on the duty of tea, which sentiment was most warmly received. The Chairman having proposed, "The health of Lord Stanley and her Majesty's ministers," Lord Stanley paid his tribute to Sir Henry Pottinger, and to the previous ministry, by whom he had been appointed. He strongly backed Sir Henry's caution respecting the intercourse with China, as necessary to work out the whole good derivable from the treaty, and corrected a common error which charged the Chinese with want of faith in their transactions:—

During the course of our warlike operations and our diplomatic negotiations with China, there was one thing which particularly struck them—namely, the strict and literally accurate fulfilment, in the spirit as well as the letter, of every engagement which we entered into with them [hear]. Gentlemen, we have heard the Chinese spoken of as a tricky and over-reaching people; and that there may be such persons amongst them, particularly amongst the inferior dealers, I have no doubt; but I do not believe, gentlemen, that such is the general character of the Chinese nation [hear, hear]. On the contrary, so far as our later experience has gone, it has led me to believe that there is no nation which more highly values public faith in others than the Chinese [loud cheers]; and, up to the present moment, I must say that there never was a government or a nation which more strictly and literally fulfilled the engagements into which it has entered [applause].

Other speakers followed, and among them Lord Sandon, Sir G. Larpent, and Mr William Brown, forcibly urged the diminution of the duty on tea.

SIR H. POTTINGER AT MANCHESTER.—Sir Henry Pottinger arrived in Manchester on Friday afternoon, and immediately afterwards received addresses from the town council, the merchants, &c., together with visits from the most influential gentlemen in Manchester. Each address contained an eulogy on the Chinese treaty of Sir Henry Pottinger, as embodying noble and correct principles of commerce, and promoting the prosperity of English trade and manufactures. The dinner took place on Friday evening, in the large room of the town hall, which was very tastefully fitted up for the occasion. About 400 gentlemen were present. Alexander Kay, Esq., Mayor of Manchester, presided, and was surrounded by a host of manufacturers, merchants, and other gentlemen of Manchester, Liverpool, Rochdale, Bolton, and other towns. The dinner commenced at six o'clock, and upon the removal of the cloth the following toasts were given—her Majesty, the Queen Dowager, &c.; Prince Albert; and the army and navy. The Mayor then gave the toast of the evening—the health of Sir Henry Pottinger. After an eulogium upon their distinguished guest, the Mayor entered into various statistical details proving the importance of our trade with China. The value of our exports of cotton goods to China amounted in 1843 to £1,468,115 sterling, and in the year ending 30th November, 1844, amounted to £2,064,093; showing an increase in the exports of this country to China, in a single year, of £595,978. Sir H. Pottinger, in rising to respond to the toasts, briefly recapitulated the circumstances connected with his treaty and expedition in a manner similar to his addresses at Liverpool and elsewhere, and returned the company his thanks for their generous conduct towards him. After some interesting toasts, Mr Thomas Bazley, jun., proposed "The treaty with China—may its wise and enlightened principles be adopted by all nations" (cheers). The principles upon which the treaty was founded might, perhaps, now derive a new denomination. We might call them the Chinese principles, or, more properly, the Pottinger principles (hear, hear); for very frequently the ordinary expression of 'free-trade principles' had been an unwelcome expression (hear). We found, however, that our legislation with respect to China was both imprudent and unjust; for whilst the Chinese received, under the Pottinger treaty, the staple commodity that we supplied them with from this country at a very moderate rate of duty, we taxed the commodity with which they supplied us to an immoderate extent; the difference being more than

as thirty to one (hear, hear). Among the other speakers were J. W. Patten, and W. Entwistle, Esqs. The latter gentleman observed—"That the abstract doctrines of free trade had been adopted in high quarters he considered as generally known; and he would allude to an observation of Lord Stanley, in Liverpool, on that clause which includes all other nations in the same clause as ourselves. His lordship had said no clause would tend more to improve our condition with the Chinese. We must also be put on the same footing with other countries, in the abolition of the duty on raw cotton (applause). The subscriptions towards the Manchester testimonial to Sir Henry Pottinger now amounts to about three thousand pounds. It will be presented to him in a few days.

DARTMOUTH ELECTION.—The nomination for this election is fixed for Thursday, and the polling for Friday next. Both parties profess themselves sanguine of success, and as the electors do not number 300, the longest purse will probably carry the day. Mr Soames, the Tory candidate, has, it is said, promised to build five ships at the Port of Dartmouth; Mr Moffat, the Whig, cannot afford to be so liberal, and has promised but three!

THE DUTY ON COTTON WOOL.—At a public meeting, held in the Town hall, Manchester, on Tuesday last, a memorial, founded on the following resolution, was unanimously agreed to:—"That the tax on cotton wool, the staple raw material of the manufacture of this district, is grossly impolitic, and operates, as experience has proved, to the injury of our trade and commerce; and ought, therefore, to be forthwith repealed."

LECTURES AGAINST WAR.—Two lectures were delivered this week in the Corn Exchange, under the auspices of the Preston Anti-war Association, by Mr E. P. Hood, on this subject. The attendance was very numerous, and much interest was excited. The use of the Corn Exchange was granted by the kind permission of the mayor.—*Preston Guardian*.

THE LEAGUE AND COUNTY CONSTITUENCIES.—The *League* newspaper of Saturday remarks:—"The movement of the free-traders to obtain qualifications in the counties advances more rapidly and successfully than we dared venture to anticipate. Meetings have been held during the week at Sheffield, Wakefield, Rotherham, Bolton, Burnley, and Keighley, where the project was most enthusiastically received, and committees formed to carry it into practical effect. The free-traders of these several localities have set themselves to work with an energy, earnestness, and determination, which must ensure the success that such qualities merit. In the West Riding of Yorkshire registration committees are in active operation in every polling district, and there is now no doubt that nearer three thousand than the proposed two thousand freeholders will have registered their qualifications before the 31st of January." With reference to the representation of the Southern division of Leicestershire the *Leicester Mercury* of Saturday remarks:—"We are glad to find that the leading gentlemen of the liberal interest of this town are, at length, about to take up the subject. On Wednesday evening an influential meeting was held in the town hall, to consider what steps should be taken for this purpose. Although the specific plans contemplated by the gentlemen present have not reached us, we learn that it was resolved to form at once a South Leicestershire Reform Registration Society, and that a committee was appointed to provide the 'sinews of war,' and conduct the operations of the new registration campaign."

The inhabitants of Brighton, at a public meeting last week, attended by 2,000 inhabitants, negatived the proposal to petition the Queen for a charter of incorporation."

THE LAND AND THE LABOURER.—A few days since, a body of labourers, of the parish of Boarshall, Bucks, went to Owing house, the residence of Sir Thomas Digby Aubrey, Bart, he being the owner of a large portion of that parish, to state to him their distress from inability to obtain employment, and their unwillingness to become, with their wives and families, inmates of the poorhouse. The men walked about a dozen miles to tell the owner of the soil their distress. It appeared that there were fourteen in want of work. Sir Thomas expressed himself in favour of their having labour found them, and wrote to his steward at Boarshall to that effect. On an inquiry being made as to the labour employed on the land, it appeared that there were 900 acres of land in the place, which have but three labourers employed on them.—*Globe*.

THE ASSIZES.

During the assizes held throughout the country, an unusual number of persons have been sentenced to death. At Bury St Edmund's on the 13th, two brothers, named William and Walter Howell, and another man named Shipley, were tried for the murder of a policeman in that neighbourhood, and, being found guilty, they were all sentenced to death; and at the same assizes, on the day before, a woman named Sheming was found guilty of killing by poison an illegitimate child of her own daughter, and received the same awful sentence. At Chester, a woman named Gallop has been sentenced to death for the murder of her father. At Liverpool, a man named Evans has been sentenced to death for murdering the woman with whom he had lived in Manchester, and whom he had robbed before leaving her. Two young men, Downing and Powys, notorious poachers, charged with the murder of William Cooper, gamekeeper at Audley, by shooting him at night, were found guilty at Oxford on Monday, and were both sentenced to death. It was a piece of very singular circumstantial evidence which made the guilt of the accused apparent, namely, the exact correspondence between some paper found in their

possession, and the wadding discharged from the gun! On Monday, Thomas Shaw was tried for the murder of Alice Nolan, at Manchester. They were courting, and had some words while walking one Sunday night in an unfrequented part of the town, she apparently refusing to be married to him for six months longer; and the girl was found immediately after with her throat cut. Shaw returned to her lodgings, and before entering, wounded himself in the throat with a razor, with which it is supposed he killed the woman. A plea of insanity was set up for the prisoner. The jury found him guilty, and the judge sentenced him to be executed. The *Suffolk Chronicle* of Saturday says:—"Four wretched culprits are at this moment in our county gaol under sentence of death—a sentence which in the course of a few days will be carried into execution. It is long since the feelings of society in this town have been outraged by such a barbarous exhibition. The last occasion is a memorable one, for it has since been proved that the individual whose life was then sacrificed, was innocent of the crime for which he suffered!"

On Thursday, Jane Railton, John Sheriff, a surgeon's assistant, and James Hildreth, Miss Railton's brother-in-law, a printer, were tried for the murder of a child to which the lady had secretly given birth; but the evidence being inconclusive, all were acquitted. It came out that great hindrance had been offered to their procuring legal aid before committal for trial. Mr Sheriff had still to be tried on a charge of feloniously procuring premature birth.

At Leicester, on Saturday, Beresford, a man aged 73, was convicted of manslaughter, for shooting one of a number of boys who used to tease him, and who were actually throwing a volley of stones at him when he fired. He was sentenced to four months' imprisonment.

At Chelmsford assizes, Sarah Johnson, a nursery maid of fourteen years of age, was sentenced to be transported for fifteen years, for vindictively setting fire to her master's haystack.

At Stafford, on the 13th inst, Thomas Marsh, aged 20, was charged with cutting and wounding John Ludlow, at Sedgely, on the 1st of August. The prisoner, while poaching, was caught by two of Lord Ward's keepers, who set a ferocious bull dog upon him. In the desperate struggle which ensued, one of the keepers was slightly cut with a knife; but the poacher got much the worst of it in the encounter. He was summarily convicted under the game laws, and imprisoned for a month; and then he was brought to an assize trial. His counsel, Mr Yardley, said:—

Are the peasantry of England to be hunted like beasts by bull-terrier dogs?—to be dragged before game-preserving magistrates—committed to prison—and then to be brought into a court of justice, and indicted for a transportable offence, in having given a few scratches in return for the wounds that two men, who had not the least authority over his person, had inflicted on him? Surely such proceedings will not be tolerated in this country, but feelings of just indignation will save the poor peasant from his oppressor.

Mr Justice Colman, in summing up, agreed with the remarks of the learned counsel as to the absence of authority on the part of the prosecutor; and the jury, to the evident satisfaction of the court, immediately returned a verdict of "not guilty." There was another indictment against Marsh, but the judge would not allow it to be proceeded with.

At Derby, James Swan, aged twenty-five, George Swan, twenty-one, Samuel Swan, twenty-three, were charged with burglary, on the 14th of July, in the house of James Bennett, Glossop, Derbyshire; and John Swan, the father of the above-named prisoners, aged forty-seven, and John Swan the younger, another son, aged eighteen, Robert Hartley, the son-in-law, aged twenty-six, Mary Ann Hartley, a daughter, aged twenty-two, and Peggy Swan, aged forty-seven, the wife of John Swan, the elder, were charged with receiving the stolen property, knowing it to have been stolen. They were all found guilty except Robert Hartley and John Swan. The three burglars were sentenced to be transported for life, and the father and mother for ten years, the other female to be imprisoned for one year.—John Booth, aged twenty-two, was convicted of two burglaries, committed the same night, and sentenced to transportation for life. In this case, a man named Mason, who, it now turns out, is perfectly innocent, had been convicted of the offence, and sentenced to transportation. Mr Justice Coleridge, in passing sentence, intimated that immediate steps would be taken for the recall of the innocent convict Mason, and that government, in all likelihood, would award him compensation.

At Nottingham, the bills for manslaughter, against Robert Lightfoot, station-master at Nottingham, for causing the death of John Dean, on the Midland Counties railway, on the 21st of November last, and against the same person and Jonathan Raven, station-master at Beeston, for causing the death of James Bolestridge, on the same occasion, were ignored, and the prisoners discharged. The *Nottingham Review* says:—"The learned judge, in his charge to the grand inquest, took the common-sense view of the case, and as to the charge of manslaughter against Raven, his lordship at once pronounced that 'the verdict was a most preposterous one.' We apprehend the foreman and gentlemen of the coroner's jury will not very much relish the judge's summary way of disposing of it; but this we know, 'the preposterous verdict' created very great astonishment as soon as it was promulgated. Altogether, his lordship's charge was so much in favour of the prisoners, that it surprised no one that the grand jury ignored the bills."

"JUSTICES' JUSTICE."—A few days ago two little girls, of the respective ages of twelve and nine years,

daughters of a respectable working man named Neville, residing at Newbold, but who is a burner at the lime works of Mr Walker, of Lount, were committed to the House of Correction, at Leicester, by R. G. Cresswell, Esq., of Ravenstone, for three weeks, in default of paying 19s. 6d., the damages and expenses incurred by those poor children for the following very serious offence. They were one afternoon last week sent from their father's cottage to fetch coal from the Lount pit—a custom very common with the children of the poorer classes. In returning, the oldest, carrying a heavy lump of coal on her head, and her bonnet by the strings in her hand, her sister still bearing her company, had to cross a turnip field by the footpath which lay through it, belonging to Mr James Sharpe, farmer, of Newbold; rather hungry with their walk, the children pulled each two turnips, and were leisurely proceeding homewards, when they were suddenly alarmed by the voice of a man, who was swiftly pursuing them, and who proved to be Mr Joseph Sharpe, the son of the occupier of the field. Terrified, they fled with all speed, and succeeded in reaching the next field, where they threw away the turnips, and were the next moment overtaken by the young man, who, it seems, had been upon the watch. According to the statement of the eldest, he then tore the bonnet of her sister into shreds, pulled the girl by the hair who was carrying the coal, and violently kicked her. A warrant having been obtained against the two delinquents, they were brought before the magistrate on Monday week, who gave the judgment already related. Their poor father, not being able to pay this most unreasonable fine—so utterly disproportioned to the offence—was obliged to witness the conveyance of his two children in the custody of the constable to gaol, there to be immured in company with thieves, vagabonds, and prostitutes. Happily, however, for these two poor children, a kind and humane gentleman of Leicester, who visited the prison in company with the surgeon, whose name the little girls did not know, paid the money, and their fare back by the railway to Coalville, and has thus restored them to their home.—*Leicester Mercury*.

TURN-OUT OF COAL MINERS AT OLDHAM.—The entire number who have now turned out in this neighbourhood will not be far short of 1000. A meeting was held on Monday last in the Working-man's hall (which is not quite completed). About 1,500 attended, and the meeting was addressed by delegates from Durham and Newcastle-upon-Tyne, and by a number of miners and the "Miners' Attorney-General." A strike of colliers has been avoided at Ashton-under-Lyne, the matter being amicably arranged between masters and men.—*Preston Guardian*.

INCENDIARISM.—No less than seven houses were reduced to ashes last week, within a very short time, in Church street, Lyme Regis, by an unknown incendiary. On Thursday a fire was discovered in the homestead of Mr Toney Waller, a farmer at Westoe, a small village between Sunderland and South Shields. Fortunately assistance was promptly at hand, otherwise the whole of the produce in the stack-yard (which was considerable), and probably the adjoining houses, would have been destroyed. On Monday night a large straw-rick, on Highfield farm, Hemel Hempstead, Hertford, was set on fire and destroyed. An agricultural labourer, named Thomas Hodgson, has been committed to Lancaster castle for trial at next assizes, charged with having set fire to a barn at Hutton Roof, near Milthorpe.

DISCOVERY OF A LONG CONCEALED MURDERER.—Some of our readers will remember that a murder was perpetrated at Parnell, on Christmas day, 1842, in the following manner:—James Crowley, a wild young man, had been put from his father's house, but had been allowed a pound a week, a cottage, and a horse. His father having still reason to dread some fatal act of violence on the part of his son, had one of his farm-servants, named William Tilsley, sworn in as a special constable for his (the father's) protection; and, on Christmas day, 1842, the family and a party of friends having just taken their seats at the dinner-table, the prisoner's mother suddenly started up, and said to her husband, "For God's sake, go upstairs; there's James coming across the field with his gun to shoot some of us." The old man accordingly hurried from the apartment, and the prisoner, who had been seen by his mother, through the window, advancing in the way she described, went round to the back of the house, and thrust the muzzle of his double-barreled gun through a pane of glass. In the meantime Tilsley went out to expostulate with the prisoner, who, on seeing him, retreated a few paces, exclaiming, "It's you, is it?" and, at the same instant, fired at the unfortunate man, and shot him dead upon the spot. He then shouldered the gun, and was heard to say, as he walked away, "I've another charge for somebody else." No one ventured to stop him. He went home, saddled his horse, rode to Tring, and there left his horse at an inn, took the train, but stopped at the first station, where he bought a pair of spectacles to disguise his person, and was heard of no more until a few days since. He has, it appears, been in the United States in the interim, but he has resided ever since March last in Chester. A woman, with whom he has recently cohabited, in a fit of jealousy, betrayed him. He was taken by two police-officers at Chester, on Saturday; and, in his examination before the magistrate, he signed the following declaration:—"I have to say I am guilty of what I should do again tomorrow. I did shoot the man in open day. I think I did my duty."

MURDEROUS ATTACK BY POACHERS.—WORCESTER, FRIDAY.—A desperate attack was made this morning, between twelve and one o'clock, by poachers to the number of at least twenty, upon five night

watchers upon the preserves of the Earl of Coventry, at Croome, about seven miles from this city, by which it is feared human life will be sacrificed. It seems that the keepers were watching a portion of the preserves near Mr Woodward's, of Pirton farm, in the parish of Croome, when they were suddenly surrounded by a gang of some twenty poachers, armed with guns and sticks, and having with them a number of snares for taking game. The fellows at once attacked the keepers, who, seeing there was no chance of successfully encountering so numerous and desperate a body of assailants, fled, and were immediately fired upon by the gang, who wounded one or two of them, though not seriously, the shots striking them in the face and knocking off their hats, which were perforated with the shot. One poor fellow, however, did not succeed in escaping without receiving such injuries as it is thought will bring him to an untimely grave. Not being able to make his escape with his fellow-watchers, the gang set upon him and beat him about the head in a most inhuman and barbarous manner, leaving him senseless on the ground. The poachers were heard firing their guns in the preserves some time afterwards. The poor fellow last mentioned was this morning brought in a cart to the Worcester Infirmary, where the promptest attention was paid to his wounds. It was found that, in addition to numerous bruises on the head and upper portion of his body, his skull was very extensively fractured, presenting literally a mass of horrid gore. The operation of trepanning was skilfully performed this afternoon by the surgeons in attendance, but the unfortunate patient remains this evening in an insensible and hopeless state. Some of the gang are known to the police, and it is hoped that in a few days they will be captured.—*Globe*.

DEATH FROM SUFFOCATION.—Three young men, agricultural labourers, have been suffocated at Dardland, near Chatham, by the fumes from some charcoal which had been lighted in their bed-room to dry and warm it. From the positions in which they were found, they must have died almost immediately after they entered the room.

COALPIT EXPLOSION, WREXHAM.—On Saturday, the 7th instant, a dreadful explosion of fire-damp took place in a coal-pit in the neighbourhood of Minera, near Wrexham, belonging to John Burton, Esq., by which five men were instantaneously killed, and two others so severely burned that but faint hopes are entertained of their recovery.—*Carnarvon Herald*.

SCOTLAND.

THE SLAVERY QUESTION AND THE FREE CHURCH.—A correspondence has taken place between Dr Chalmers and the Secretaries of the Edinburgh Emancipation Society, on the subject of American slavery. It will be observed that Dr Chalmers is precluded, by the pressure of other engagements, from taking up the question at present, but has signified his intention of doing so before the meeting of next Assembly. We have reason to believe that the subject is engaging the attention of the Free church generally.—*Scottish Herald*. On the same subject the *Edinburgh Weekly Chronicle* has the following remarks:—"Our readers, we feel assured, will peruse with regret the correspondence regarding American slavery which we publish to-day. The revered father of the Free church there appears in a light very different from that in which his enthusiastic countrymen are wont to view him. He stands forth—not in his fervid earnestness to denounce the iniquity of holding human beings in cruel bondage, in terms such as few can command so well—but to palliate the crime as an accident! Who could have supposed that Dr Chalmers would so far forget his own high character and principles as to speak disparagingly of the efforts of the American abolitionists to break the chains with which their fellow-men are bound, or that he would speak softly to those who make merchandise of human flesh? Yet it is impossible to read his letter to Dr Smith, of Charleston, without feeling that he has done this; and thereby done much to soothe the otherwise dormant enough consciences of the oppressors, and postpone the deliverance of the oppressed."

Miscellaneous.

HER MAJESTY'S ALPACA TEXTURES.—Eighteen months ago two alpacas were received at Windsor, and became favourites, their graceful attitudes and gentle demeanour being much admired; but, unfortunately, the male (almost entirely jet black) after being shorn last season, was suddenly taken ill, and, without any ostensible cause, pined and died. As an encouragement to the new manufacture of alpaca wool, and in memory of her departed favourite, her Majesty expressed a wish to have dresses of its fine, soft, and silky fleece; and, accordingly, through Mr T. Southey, it was sent down to Bradford, where this article was first brought into notice. The fleece weighed sixteen pounds and a half, and, when sorted and combed, ten pounds, including one pound of white wool, capable of being made into fine goods. The spinning was confided to the eminent house of Mr James Whitley, of Morton mills, and the manufacture to Messrs Thomas Gregory and Brothers, of Shelf, and Messrs William Fison and Co., of Bradford, who volunteered their services to set up special looms for the occasion, desirous of producing from so small a given quantity of material the greatest possible variety of textures which the weight and single colour of the fleece would allow. The great difficulty was how to use the one pound of white, which would not contrast with black, and accordingly Messrs Gregory adopted the expedient of having it dyed blue, and produced:—

No. 1. A cot cover, or apron; warp blue and weft

black, showing, in the damask style, Britannia, supported on each side by a lion, and surmounted by a crown, illumined by descending rays, and a foliage with a round border richly elaborated. This is the first time the manufacture of entire alpaca has been attempted in this country.

No. 2. A copy of the same, with a scarlet silk warp.

No. 3. A striped and figured dress, twelve yards; the warp of rose-coloured silk, spun to a fine number and doubled; the weft black alpaca; and the figure representing the rose, shamrock, and thistle, on alternate grounds of alpaca and silk. This dress required two pounds and a half of alpaca, and was also made by Messrs Gregory and Brothers.

No. 4. A plaid dress, fifteen yards, the warp of rose spun silk, and the weft of black alpaca, checked with worsted dyed ruby, and mixed with a few threads of cotton to complete the square. This consumed two pounds and a half of alpaca.

No. 5. A plain black alpaca lustre dress, the warp of fine cotton twist, and the weft of alpaca, sixteen yards long. This consumed three pounds and a half of alpaca, in gloss and softness exceeding silk. This splendid texture and No. 4 were manufactured by Messrs Wm Fison and Co., of Bradford.

Mr Thomas Gregory and Mr William Fison, accompanied by Mr Thomas Southey and Mr William Walton, on Thursday were honoured with an audience of Prince Albert, at Windsor, who most graciously received and minutely inspected the textures above described, and he was pleased to express his obligations to the manufacturers for the skill and ingenuity with which they had severally performed the task imposed upon themselves. His Royal Highness also examined specimens of alpaca yarn, evincing his surprise at the improvements in spinning and dying this material, as well as the variety of useful purposes to which it can be applied, concluding by the expression of his fervent hope that the introduction of this new branch of manufacture will prove beneficial to the town of Bradford.

ENGLISH SERVANTS.—In no country is the servant so haughtily treated except where he is a slave. There is almost an absence of intercourse between the master and the servant. Confined to certain secluded rooms apart from the family, the domestic is denied the privilege of "followers," as friends of that class are called. If kindness is afforded, it is done as the blessing vouchsafed by a superior to an inferior being. In the commonest acts of daily life, the master, enraged at any impediment to the smooth path of his own intent, usurps the whole will of his servant, and dictates in matters from the gravest to the most trifling with peremptory command. The servants must not laugh in company, be the jest ever so smart; must not sing in the kitchen; must not go out, except on errands, and must not loiter there; must not "associate" with the children; must not "answer" when scolded, even when scolded wrongfully; must "know their place" (which is something far beneath that of the fellow-man called master, who sits at the receipt of service from morning till night, and deems it ill-bred to repay a single one with a "thank you"). In short, the servant is not a slave, for he can always give warning, but he is ever a domestic alien, whose "place" is never home—whose daily fellow-sojourners are never companions. Is it wonderful that English servants are dull, sulky, self-seeking, and alienated? Would not the wonder be were it otherwise? Much of this bad, domineering spirit has migrated with the Anglo-Saxon race, and still prevails in republican America, as we learn from native writers. Its opposite can nowhere so readily be found as in despotic Italy, where the domestic is really part of the family—the companion of master and mistress at table and in conversation; and where, if the peculiar national wit of the Irishman be not excelled, nor the manual skill of the Englishman, both are outdone in heartiness of good fellowship, in discretion, in self-respecting courtesy, and broad intelligence. In mere book-teaching both Britons might bear the prize; but the Italian servant has conversed with the master, has danced with some of the family at the *festa di ballo in villeggiatura*, and has a self-possessed carriage, and a tongue that is even classical. You would say that the Italian is a superior being. Not at all; only he is not "kept at a distance," and his common humanity comes out.—*Spectator*.

MESMERISM.—Most of our readers are aware that Miss Harriet Martineau has recently submitted to the mesmeric process, and has given the result of her treatment in several letters to the *Athenæum*. In a late epistle she concludes as follows:—"The true spirit in which inquirers should approach the experiments of mesmerism is suggested by Laplace's words, in relation to our subject, in his *Essay on Probabilities*, '*Nous sommes si loin de connaître tous les agens de la nature, et leurs divers modes d'action, qu'il serait peu philosophique de nier les phénomènes, uniquement parcequ'ils sont inexplicables dans l'état actuel de nos connaissances.*' There being nothing palpably absurd on the face of the subject—only strange, unthought-of, and overwhelming to minds unaccustomed to the great ideas of nature and philosophy, the claims of mesmerism to a calm and philosophical investigation are imperative. No philosopher can gainsay this: and if I were to speak as a moralist on the responsibility of the savans of society to the multitude—if I were to unveil the scenes which are going forward in every town in England from the wanton, sportive, curious, or mischievous use of this awful agency by the ignorant, we should hear no more levity in high places about mesmerism—no more wrangling about the old or new names by which the influence is to be called, while the influence itself is so popularly used with such fearful recklessness. Let the savans really inquire, and combine to do so. Experiment is here, of course, the only means of knowledge. Instead of objecting to this, that, and the other theory (all, probably,

being objectionable enough), let all thought of theory be put away till at least some store of varied facts is obtained under personal observation. Few individuals have the leisure, and the command of mesmerists and patients necessary for a sound set of experiments. Though some see reason to believe that every human being has the power of exciting, and the susceptibility of receiving, mesmeric influence, and thus a course of experiments might seem easy enough, it is not so, any more than it is easy for us all to ascertain the composition of the atmosphere, because the air is all about us. Many and protracted conditions are necessary to a full and fair experiment, though brief and casual feats suffice to prove that 'there is something in mesmerism.' Under the guidance of those who best understand the conditions—the brave pioneers in this vast re-discovery—let the process be begun—and let it be carried on till it is ascertained whether a sound theory can or cannot be obtained. To ask for such a theory in the first place is an absurdity which could hardly be credited but for its commonness. 'Tell me what mesmerism is first, and next what it pretends to, and then I will attend to it,' has been said to me, and is said to many others who, declaring mesmerism to be true, have no theory as to its nature—no conjecture as to the scope of its operations. Some ask this in ignorance, others as an evasion. Wise inquirers will not ask it at all till a vast preparatory work is achieved, which is both unphilosophical and immoral to neglect. There are hospitals among us where it may be ascertained whether insensibility to extreme pain can be produced. There are sufferers in every one's neighbourhood, whose capability of recovery may be tested. And in the course of such benevolent experiments the ulterior phenomena of mesmerism will doubtless occur, if they exist as commonly as is pretended. Let experience, carefully obtained, be wisely collected and philosophically communicated. If found untrue, mesmerism may then be 'exploded,'—which it can never be by mere ignorant scorn and levity. If true, the world will be so much the better. When we consider that no physician in Europe above forty years of age when Harvey lived, believed in the circulation of the blood, we shall not look for any philosophical inquiry into mesmerism from established members of the profession, whose business it is to attend to it; but happily, the young never fail. There is always a new generation rising up to emancipate the world from the prejudices of the last (while originating new ones); and there are always a few disinterested, intrepid, contemplative spirits, cultivating the calm wisdom and bringing up the established convictions of the olden time, as material for the enthusiasm of the new, who may be relied on for maintaining the truth till they joyfully find that it has become too expansive for their keeping. The truth in question is safe, whether it be called mesmerism, or by another and a better name."

AGRICULTURAL MUSEUM.—The Agricultural Museum, lately opened under the auspices of the Royal Society of Agriculture, will well repay a visit to the rooms of the society, in Hanover square. For the information of persons visiting London, we supply an imperfect catalogue, which will direct the visitor to what are certainly the lions of the museum:—

Case 30.—Very curious, containing specimens of "The English labourer" (*vulgo* "The Country's pride"), natives of the various agricultural counties, presented by different boards of guardians.

No. 1. A Buckinghamshire labourer.—Stands 6 feet high—weight, 9 stone—colour sallow—eyes sunk—bones very prominent. The smock-frock nine years old—breeches ragged—boots very bad—found in damp cottages. Fed upon bread and water, with a little bacon. When taken, attempted to destroy himself in the house. Mind uncultivated. Habits sullen and brutal.

No. 2. A Norfolk labourer.—Characteristics as above. This is one of the incendiary species.

Nos 3, 4, 5, Essex, Wiltshire, and Somersetshire labourers.—The curious visitor is requested to observe the clothes of these interesting specimens. The cases by the side of each contain portions of their usual food, and a week's wages.

Case 40.—Contains a treasure, which is indeed unique, and which the society feels justly proud of:—A new coat!! purchased by a labourer with a family, on 7s. a week wages! As far as the society can learn, the only one ever exhibited!

Case 54.—The identical bat used by Lord Coningsby in the game at cricket played by his lordship with real labourers. There is always a crowd round this case, and no wonder.

Case 60.—A sovereign, returned by Lord Radnor to a poor tenant on quarter day; sent from Highworth. By many considered the gem of the collection.

Case 100. Very old "duties of property," discovered lately in Holderness house, by the Marquis of Londonderry. When furnished they have a very imposing appearance, and were brought out with great effect by the noble owner at a recent dinner given to his tenants in Ireland.

Case 120.—Numerous specimens of a new invention called "the rights of labour." The ingenious patentee declares that these rights were known to our forefathers, though the secret has been lost. He expects great results from their re-introduction.

—*Punch*.

HONOURS PAID TO THE LATE THOMAS CAMPBELL AT HIS FUNERAL.—He (the poet) was well repaid—Peel held a string of the pall; Brougham came and said, "How confounded cold the Abbey is;" the Duke of Argyle, Scotchman-like, rubbed his back against Roubilliac's statue of his great ancestor, and thought it was a pity he hadn't migrated to Prince Edward's Island; D'Israeli said he was one of the "Curiosities of Literature;" while Macaulay, who looks for smart things, said, "Poor fellow, this was always the object of his ambition—it was his 'hope beyond the grave.'" . . . Let some old general or admiral do something or another that only requires the courage of a bull, and no sense, and they

give him a pension, and right off the reel make him a peer. Let some old field officer's wife go follerin' the army away back in Indgy, further than is safe or right for a woman to go, git taken pris'n'r, give a horrid sight of trouble to the army to git her back; and for this great service to the nation she gits a pension of five hundred pounds a year. But let some misfortunate devil of an author do—what only one man in a century can, to save his soul alive, write a book that will live—a thing that does show the perfection of the human mind, and what do they do here? Let his body live on the "Pleasures of Hope" all the days of his life, and his name live afterwards on a cold white marble in Westminster Abbey. They be hanged—the whole bilin' of them—them and their trumpery procession too, and their paltry patronage of standing by a grave, and saying, "Poor Campbell!" Who cares for a monument that actually deserves one? He has built one that will live when that are old Abbey crumbles down, and when all them that thought they were honourin' him are dead and forgotten. His monument was built by his own brains and his own hands, and the inscription aint writ in Latin nor Greek, nor any other dead language, nother, but in a livin' language, and one too that will never die out now, seein' our great nation uses it; and here it is—"The Pleasures of Hope, by Thomas Campbell."—*Sam Slick*.

INTERESTING DISCOVERIES AT NINEVER.—The news of the progress of M. Botta's excavations at Khorsabad, near Mosul, Palestine, are always interesting. There are at present 160 workmen engaged thereon, and besides the walls, which are covered with sculptures and inscriptions, many antiquities of a peculiar and at present inexplicable nature are met with. For example, under the large bricks, of which the floor consists, are stone repositories, which are filled with small clay enameled figures of men and beasts, without anything on the surface indicating the existence of such repositories, or there being anything within them to explain their contents. In another place they discovered great rows of earthen vases of a remarkable size, placed on a brick floor and filled with human bones, and similar to those which have been found at Babylon, Ahwaz, and other places in South Persia. The palace seems to have been totally plundered before its destruction, for neither jewels, nor instruments, nor even the small cylinders so numerous in the neighbourhood, are anywhere found; merely some bronze images of beasts (for instance, a very fine lion), have been discovered, as also a part of the bronze wheel of a war chariot. But the most incomprehensible circumstance is, that the alabaster slabs with which the walls are cased, and which are covered with inscriptions and sculptures, bear on the back, likewise, inscriptions in arrow-headed characters, and certainly not in the Assyrian, but in the Babylonian language. As it is naturally not to be presumed that the architects would have been so foolish as to have graven these inscriptions where no one could have seen them without pulling down the wall, it must be presumed that the slabs have served twice, first belonging to a Babylonian palace, and afterwards have been transposed by the Assyrians and freshly graven. At present no sculptures have been found on the back, which would, indeed, be of the greatest interest, no Babylonian sculptures having ever yet been discovered. Some of the lately found bas-reliefs are especially remarkable; for instance, one representing the siege of a town situate on an island; the sea is covered with ships, the fore part of which form a horse's head, and which are occupied in bringing the trunks of trees for the purpose of erecting a dam. The water is covered with all kinds of marine animals—fishes, crabs, and winged sea horses. The richness of the details, and the mass of sculpture which the palace contains, are amazing, and it is incomprehensible how so magnificent a building should have been so strangely buried in the earth. The French ambassador at Constantinople has not yet obtained permission from the Porte to send to Paris those articles of antiquity which will bear transport, which says little for their interest there, at the time when the English are removing whole cargoes of antiquities from Lesser Asia to London.—*Augsburg Gazette*.

NOVEL MATERIAL FOR PAPER MAKING.—A young man living in Halifax has made a successful experiment of converting spruce wood into paper of the finest texture. He first reduces the wood to a pulp, and then operates upon it in the same way as upon rags; viz., by pressing, and so forth. He is of opinion that, if proper means were taken, as good if not better paper might be made from wood than from the materials at present used. This, if it can be reduced to successful practice, is truly a valuable discovery. We have wood material enough in New Brunswick to supply us with paper for all time to come; and, what is of greater importance still, we shall have a most valuable resource in our spruce trees, and shall be able to supply almost every market on the globe with the means of producing the cheapest paper.—*St John, New Brunswick, Weekly News*, Nov. 2, 1844.—[At a time like the present, when a growing conviction pervades almost every class of the necessity of education as a corrective of the evils of society, whatever tends to so desirable an end merits attention; and nothing can conduce more powerfully to this end than any discovery which promises to reduce the cost of paper, which may be regarded as the raw material of education. Hence the hint conveyed in the foregoing paragraph will, we trust, be acted upon by some of our scientific paper-manufacturers. Without having recourse to the forests of America, it is probable that timber applicable to the purpose may be found on our own shores; and of these the young branches of the elm (*ulmus campestris*) will not improbably be found to answer best.—*The League*.]

COPYRIGHT OF SERMONS.—A practice has recently arisen of taking down in short-hand the sermons of first-rate preachers, and of forthwith printing and publishing them for the pecuniary benefit of the person by whom the short-hand writer is employed. We are asked whether the preacher can check the practice by any proceedings in the courts of law or equity? In other words, whether such an act as we have mentioned, amounts to piracy? The two main principles upon which copyright depends are these:—first, that it is originally a species of property; secondly, that it does not pass to other hands by the act of publication. There can be no doubt that a sermon, like a poem, a treatise, a history, or any other manuscript, is the fruit of a man's own labour; that up to the time of delivery it is his own property; and that until that time it is subject to his exclusive disposal. Thus there can be no doubt that the first of the two principles of copyright is applicable to a sermon. The difficulty of the question, such as it is, will be found to arise upon the second of these principles. The delivery of a sermon from a pulpit amounts to a publication. The hearer listens for his own instruction, pleasure, and improvement. For the same objects he may reduce the whole to writing; but it does not therefore follow that he may print and publish it for his pecuniary benefit. We see nothing in the relation of the preacher to his congregation which can sanction such a step. His duty is to teach and to instruct, to point out religious duty, to persuade his congregation to be zealous in discharge of it; but not to make them a present of an essay which they may publish with a profit.—*Law Magazine*.

MUD BATHS.—The Russian journals are filled with accounts of the marvelous cures effected by the mud baths of the lake of Eupatoria, in the Crimea. This saline water, six versts only from the Black sea, and forty-five from the Russian town of Eupatoria, dries up during the summer heats, leaving a thick, stagnant slime, in which the sick, whom medicine has failed to cure, plunge their afflicted bodies; and in its hot mire the pores distend, absorbing the saline gases, which are said to have a wonderful virtue for the purification of the blood. At the village on the lake, called Sak, which is frequented by the bathers, a magnificent hotel has been erected, offering every luxury as an accompaniment to the mud bath; and among the Russian fashionables the move—made up of the love of excitement and the superstitious search after health, which, in all countries, carries men from the Abanas and Pharpars at their door to some distant Jordan—is all, just now, in the direction of the lake of Eupatoria.

A NEGRO WONDER.—Within five miles of Huntsville, Alabama (says an American journal), there is now living a negro youth, seventeen years of age, and weighing upwards of fourteen stone. He has no idea of a God, says he was "made by nobody," has not intellect enough to do the work of a slave, never asks for food, was never known to commence a conversation, never continues one, cannot learn a letter or a figure, laughs and moves like an idiot, and yet, notwithstanding all this, is a great genius! His power over numbers is extraordinary. Take any number under one hundred, and ask him its product when multiplied into itself, or into any other number, and he will state it at once, as readily as any one who can give the sum of twelve times twelve. He multiplies thousands—adds, subtracts, and divides—with the same certainty, although with more mental labour. Being asked, "How much is 99 times 99?" he answered immediately, "9801." "How much is 74 times 86?" "6401." "How many nines in 2000?" "222 nines, and 2 over." "How many fifteens in 3356?" "223 fifteens, and 11 over." "How many twenty-threes in 4000?" "173 twenty-threes, and 21 over." "How much is 321 times 789?" After a short pause, "253,269." "If you take 4111 from 5920, how many will be left?" "1809." "How much is 7 times 9, added to 22 and 14?" He answered "99." "How many is 17 times 17 and 16?" "305." "How much is 3333 times 5555?" In this instance, as in some of the others, he looked serious, began to twist about in his chair, to pick his clothes and finger nails, looked at his hands, put the points of his thumbs to his teeth, moved his lips a little, and then seemed to think a little, and then his countenance would give indications of mental agony, and so on. His master told him to walk about and rest himself. He went into the yard, and appeared to be alternately elated with rapture and depressed with gloom. He would run, jump up, throw his arms into the air above his head; then stand still, and then drag his foot across the weeds; look up and down; in a word, he took on all sorts of crazy motions. After some time he was observed seated, and perfectly composed; and when the question was put to him, "Have you done it?" he said he had. "How much is it?" "18,514,815." No clue could be got to the mental process by which he ascertained such results. When asked how he did it, his unvarying answer was, "I studied it up." All the instruction that ever he received was from his master, who taught him to count one hundred, and would ask him how many twenties in a hundred, and how many fives, &c. "I submit these facts (says the narrator) to the consideration and reasoning of mental philosophers; for whoever has carefully read this paper knows about as much as I know of this living wonder."

A young ensign of a regiment stationed not far from Manchester, residing in lodgings, the sitting room of which was very small, was visited by one of his fashionable friends, who, on taking leave, said—"Well, Charles, and how much longer do you mean to stop in this nutshell?" to which he wittily replied—"Until I become a kernel."

EVERYBODY'S COLUMN.

FAMILY MEETINGS AT CHRISTMAS.—I lay no little stress on the bringing together at Christmas all the members of the family, if it can be effected. Such an anniversary annually observed tends to heal any little divisions, and to cherish mutual attachment.—*From a Letter of Wilberforce to his Son*.

Private letters state that "there is on hand in France more manufactured cotton goods than would suffice to supply the markets for three years."

General Espartero has been suffering from indisposition at Abbey lodge, Regent's park.

Mr Murphy (in the *Weather Almanack*) announces that Wednesday, the 8th of January, will be the coldest day of the season.

The following is Sir Astley Cooper's chilblain liniment:—Take of camphorated spirit of wine, one ounce; solution of the subacetate of lead half an ounce. Mix, and apply in the usual way.

The "Acts" passed in the last session contain three times as many words as there are in the New Testament, and 150,000 words over.—*Country Paper*. [What simpleton counted them?]

According to Pliny and Cato, kissing first began between kinsmen and kinswomen, and its object simply was to ascertain whether the ladies had been drinking or not. We don't believe a word of it.

The Americans are now boasting of their Father Mathew in the person of an eloquent young man named Gough, who, since May, 1843, has traveled 11,916 miles, delivered 563 lectures, and administered the pledge to 26,930 persons.

GOOD NEWS FOR HUSBANDS.—The ladies of Marosvasarchely, in Hungary, have entered into an association for putting down excessive luxury of dress—one of whose statutes forbids the purchasing of any article of foreign manufacture. Prizes have been awarded to those members who have spent least on clothing during the past season.

Mr Warner, an ingenious watch maker and jeweler, in London, has completed the model of a high pressure steam engine, so small that it stands upon a fourpenny piece, with ground to spare.

Amongst the curiosities at the Hull Zoological gardens, is said to be a pigmy deer, from Batavia, so small that its legs are not thicker than a quill, and it can stand on the palm of one's hand.

There has just been published in Paris an account of an instrument for indicating the speed of trains, and registering any undue excess.

Mr C. T. Vaughan, rector of St Martin's, Leicester, was elected on Wednesday to the office of Head Master of Harrow school. This gentleman was a distinguished and favourite scholar of the late Dr Arnold.

It is a singular fact, that a few weeks before and after Christmas, there are more fires in London than at any other period. Within the last fortnight there have been nearly twenty, no less than seven of which took place on the night of Monday last.

It is calculated that the repeal agitation, and the tribute to Mr O'Connell, have cost the people of Ireland £121,264 within the last twelve months.

NEGRO CHILDREN.—The children of the blackest negro parents are born white. In this condition they continue for about a month, when they vary to a pale yellow; at a later period they become brown, and it is only subsequently, after the lapse of considerable time, that the skin assumes a glossy black appearance.—*Medical Times*.

The new president of the United States is of Scottish lineage; and his curious-looking name an abridgment of a good old Scottish one. Mr Polk's father, or grandfather, is said to have been a Lanarkshire man, of the name of Pollock. In the somewhat peculiar dialect of the upper ward of this county, that name is pronounced Poke, and hence, probably, the orthography adopted by the transatlantic branch of the family.

A sensation of no ordinary character has been caused in the neighbourhood of Lanark by the breaking down of a prophecy which had been current for the last 180 years—to the effect that no male heir would ever be born at Lee House, owing to the Lockharts of Lee having been noted persecutors of the covenanted. Daughters there have been in plenty; but a female could not inherit the estates. Now, however, a son and heir has been born at Lee house.

The rumour gains ground that the state of Pennsylvania will pay about half the semi-annual interest due on the state debt in February next.

AN UNNECESSARY QUESTION.—An Irish gentleman, going to the post office, inquired if there were any letters for him. "Your name, sir?" said the clerk. "Why do you ask?" replied the Hibernian: "won't you see it on the back of the letter?"

The port of Dover, says the *Times*, which has been hitherto classed as a second rate port, is now to be placed in the third class. This alteration has been decided upon in consequence of a great part of its former traffic to and from Boulogne being now transferred to Folkestone.

Lord Jeffrey has disclaimed the "splendid liberality" ascribed to him by the *Scotsman* newspaper, of contributing £1000 to the college of the free church, by confessing, in a letter from his lordship, which appears in that paper of Wednesday, that he has "not subscribed anything to the undertaking."

THE BOY JONES AGAIN.—A letter from Athens of the 20th ult. has the following notice of this palace intruder:—"During the few days the Warspite was anchored in Salamis bay, the boy Jones ('in-I-go') swam from the ship during the night; but after some search he was found ashore. I have not heard, however, of his getting into the palace."

According to a statement made by Mr Bright at a public meeting the other day, the League have raised about £90,000 of the proposed £100,000 fund.

Literature.

The Institutions of Popular Education: an Essay. By the Rev. R. W. HAMILTON, LL.D., D.D. Second Thousand. London: Hamilton & Co.

WE have sometimes thought that works may be divided into three classes—those which dilute their subject—those which illustrate it—and those which adorn it. The many belong, unquestionably, to the first division; the second class, though less numerous, is not uncommon; but how seldom are we gratified by the appearance of the third! Yet of this order is the present volume. Its errors are patent, radiating from every page; but for such merits as belong to it, we would gladly excuse them, were they tenfold what they are. Every part of this volume bears traces of a mind which has *movement* inscribed upon it as the law of its being, and is prone to reflect, to combine, to decide; and various as are the collateral topics which the subject of education suggests—and upon some of them the readers of the *Nonconformist* must be prepared for conclusions different from their own—no point is evaded, no subject shelved. Unlike the flat-bottomed boats which ever keep within sight of shore, and fear the sea upon which they fain would live, our author launches boldly into the deep, and if, sometimes, we could desire to have less press of sail, and would fain move more carefully amidst breakers or over rough water, we never cease to admire the gallantry of the noble bark, nor the rich freightage with which she is laden.

The volume before us is the essay which obtained the prize offered, through Dr Vaughan, by a churchman of Manchester, for the best production on the subject "of extending the benefits of education to the people of England." It thus obtained precedence over thirteen rivals by the unanimous suffrage of the adjudicators; and it deserves the notoriety it has acquired. A hand-book it is not, and it has not enough of details and compilation, possibly, to accomplish all the objects which might be desirable. But it is a book of great principles. It will stir up the soil around the roots of thought, and help them to grow luxuriantly.

The first chapter is devoted to "Preliminary thoughts on certain portions of our population." The author first attacks the views put forth on the subject of super-secundity—deprecates the language which regards multitudes as masses only—makes sundry weighty observations on the state of the population of Great Britain—defends the national provision for the poor—and demands freedom alike for mechanical contrivance, and for food. The following passage strikes us as, in the main, extremely forcible:—

"In the treatment of inquiries which affect population, we are betrayed into a style of language perfectly innocent, but not equally felicitous. We speak, when looking on the crowds of the town and city, of the *masses* discovered there. Now we, in this wise, talk of every congeries and conglomerate. We correct ourselves by qualifying the phrase: they are living masses, the masses of human beings. But our judgments are distorted by the phrase. We unconsciously glide into a prejudice. We have gained a total, without thinking of the parts. It is a heap, but it has strangely become indivisible. These masses present to us no delineations, no individualities. When we speak of mind in reference to them, it is as though there were but one mind informing all; or of capacity for feeling, as though there were but one capacity for feeling exciting all. In reckonings of their number to a given space or to a particular period, we absolutely break down these quantities, not into integers, but aliquots and fractions. We must reduce the sums into fifths, and thirds, and eighths. We call decimals to our aid. If disaster overtake the throng, or military execution befall some lawless multitude—we hear without surprise, that perhaps only two, or four of the dense mass have suffered harm or death. From the extenuation which this is supposed to urge, we might imagine the catastrophe was universally diffused; that the deadly massacre, that the sabre gash, were equally distributed. But each component was a perfect system of existence in himself. He who was wounded, only he was harmed; he who was killed, only he has died. There was no common nerve nor life in the crowd. We might say, only these were injured or were slain. But it is a solecism to say that only these of the multitude were thus affected. There is no compendium of men. All others of the multitude escaped, and these suffered as if they had stood alone. They lost nothing of themselves in their associates. They were but their uncompounded selves. To himself, to his hereafter, to his God, each man is a separate entity—you cannot divide nor multiply him—you cannot make him something more or something less,—amidst whatever congregation of his fellows he is found, he is distinct from all, as though he wandered the lone pilgrim across the tuffless desert, or in solitary skiff traversed a shoreless sea."

The second chapter treats of "The Poor as a Class." The sentiments contained in it are dictated by the enlarged benevolence of a generous mind. The commencement of it may be cited as a good specimen of Dr Hamilton's style of painting, and will give a notion of some of the elements of his deserved popularity.

"General views are often flattering. Our first impressions are often false. We stand upon some eminence and contemplate the surface of a country. There is the prospect in its flowing outline of hill and valley, woodland and stream, mingling and melting into one another, in perfect proportion and harmonious array. A closer examination of the landscape will show us the ruder features, the rugged, the abrupt, the naked, the fissured rock, the mis-shapen trunk, the den, the cave, the abyss."

Or we climb some tower, and look down upon the outspread map of the city. The whole agrees and corresponds—palace, temple, hall, turrets, spire, dome, complete a glorious picture for the eye, without contest or rivalry—a blended though well delineated mass. A narrower inspection would set before us many unsightly objects, which have been lost in our panoramic view. There is the alley, the purlieu, the hovel, the cabin, and many a noble building but hides insanity, disease, and want! Still these are only features of a more important, and a more disappointing research. Behold human society. It seems often a splendid pageant. There are its ensigns of state. There are its engines of power. There are its trophies of war. There are its monuments of civilisation. What wealth does it contain! What learning does it boast! What happiness does it secure! How exquisite are its refinements! How profuse are its luxuries! Its sound of voices! Its variety of movements! Its keenness of pursuits! Yet let us look more steadily and piercingly into it. What reverses of our fond ideas come out to the light! How are our prepossessions mocked! Misery is discerned by us in concentrated measures and countless forms. The glittering disguise is stripped away. Deep are the sorrows which that veil concealed! 'All things are full of labour, man cannot utter it.' 'This sore travail hath God given to the sons of man to be exercised therewith.'—pp. 16, 17.

Gladly would we continue our extracts from the truly valuable and noble sentiments with which this chapter abounds. One more only can be allowed to us:—

"But whatever may have degraded or redeemed the character of the ancient poor, there gathers around us a stupendous specimen of this condition. On every side poverty—often mocked by the hope of employment, sometimes sinking into the despair of support—exists. We think of this class with grateful pride. Ah, were they more closely studied they would win our admiration! Then should we see the kindness with which they help one another under every ill. Then should we observe the hourly submission with which they bear unimaginable sufferings and privations. Then should we discover their indomitable industry and endurance. Then would there be revealed to us, not all the comfort which we can vividly fancy, but the struggle against a squalor which no fancy can conceive. Then would there be revealed to us, not all the order which we might fondly desire, but a restraint of lawlessness the temptation to which only poverty can understand. The house-side woodbine and the window plant declare the simple taste of elegance. The better suit of apparel indicates a sense of station, and the duty of appearance. When parental authority cannot be exercised, how cheerfully is it committed to more competent direction! If the children be for a time placed under the government of those who seek their welfare, how docile do they commonly approve themselves! Though manner be distant and reserved, how soon does a true charity warm it into confidence and gratitude!"

The third chapter leads us to "The Principal Divisions of the Labouring Community," and the author takes occasion, and very ably he avails himself of it, to defend the manufacturing system against the charges with which it has been so loudly assailed. Some important facts are adduced, showing, incontestibly, that the balance of crime is not against the more populous districts—and that, as a matter of sanitary regard, Liverpool furnishes sixty deaths to twenty of Leeds.

The fourth chapter inquires what kind of education is best adapted to the poor. It is contended that the education which they require must be religious, and that that cannot be religious which is not the result of their own persuasion of its truth. Most valuable remarks occur on this important subject. The author demands that the poor be taught protestantism—that the soul be educated, and the man not merely fitted for a given sphere—that mechanical knowledge, refinement of taste, and political instruction are essential requisites—and that, in all education, sacred regard must be borne to the rights of conscience. Catechetical methods are strongly recommended. Had we space, we might be inclined to remark that Dr Hamilton seems to confound the catechetical with the interrogative. Etymologically, they may be one; but, in the conventional use of the terms, we mark a clear distinction. The catechism supplies the form of answer from authority. The interrogation suggests merely the direction in which the pupil is to furnish it.

Chapter five comprehends "The Advantages resulting from the Education of the People." We extract the following passage on the fair principle of hearing the other side:—

"Property has been considered the index of a moral ability to undertake such trust. We need not blame our ancestors for this appointment; it was not only the best, but we have not found out a better. A poor man may be erudite, but we do not expect it; a rich man may be untalented, but it is to our surprise. Money must always have its influence in securing instruction, and penury in debarring it. But if knowledge and virtue, which humbler circumstances have been thought to discourage, and almost to preclude, can establish their existence in those circumstances, or in spite of them, then surely they may claim equal respect, though unclothed with their ordinary ensigns. It is there, also, that the question may arise, which we are not called to settle, whether these attributes, apart from other secular investitures, should or should not give a potential voice in the direction of public affairs. It may be fitting, or it may not. However it may be determined, the poor are in a better frame of mind to receive the decision. The alternative must rest upon the unreasonableness of any political change, as deducible from their intellectual and moral change. Then, if unreasonable, the more reasonable the parties contemplated in it, the more readily will they see that unreasonableness. But if contrariwise, then the reasonable change must be yielded. Can it be safely or honestly refused an instant beyond the evidence that it has become desirable and just?"

"In the North American republic it is well known that an universal suffrage obtains. There are patriots, statesmen and philosophic, who would not for a moment touch that right. They see its justice as well as necessity in their federal constitution. But still is it the constant subject of their distrust. They are filled with alarm at its exercise. The ballot box, the symbol of a mighty liberty, is watched by them with a gnawing suspense. It is not for party that they tremble. Hearts never glowed than theirs with a stronger enthusiasm of love for their land and its franchises. But they know the character of myriads of the voters. They are aware of the brutal ignorance and moral villainy which characterise the crowds which hasten to the poll. The number of voters for General Harrison to the presidential chair was nearly unprecedented, and yet it was 30,000 less than the ascertained number of freemen who could neither read nor write. Such a description does these virtuous remonstrants furnish, that our blood runs cold, or mounts indignant as we read it. We employ not any argument which might be thus suggested against the widest extension of popular claims. But we do seize the principle that knowledge and virtue are the only guides of liberty, and the only guarantees of right. This we surely learn, and this we most confidently proclaim, that an enlightened and religious people cannot be too free."—pp. 94-96.

"Sabbath schools" occupy the next chapter—a most vigorous and effective one.

The seventh chapter contains a valuable digest of "Foreign Systems, and Means of Education," and the eighth presents the "Statistics of Domestic Education."

Chapter ninth treats of "The Parties responsible for the Education of the People." A large result of reading is brought to illustrate the opinions of Lycurgus, of Plato, of Xenophon, of Aristotle, and other ancients, together with those of more modern philosophers—"He has been to a feast of learning." The question of governmental responsibility is then put, and most ably negatived. It is certainly unfortunate that the author should have felt himself precluded from touching the question of "Civil incorporations of Christianity." Apart from this, we can conceive of nothing better, and the description of continental education, as it renders the school "the ward of one great panoptic prison," is in very capital style. The author concludes that the law of parental responsibility is indissoluble, and its rights intransferable.

The last chapter is employed "On the Means and Resources of the Country to procure a Sound Education for the People."

There are some points, in the course of this volume, on which we could have been well content to pause and dilate. But our columns are too straight-laced to allow of it, and we have trespassed largely already. Here is much uncouth garniture in the dressing-up of the author's valuable materials—considerable abruptness; and we are now and then reminded of the "*brevi esse laboro, obscurus fio*." But there are everywhere the marks of great genius—of extensive observation—and of a vigorous grappling with his subject. And the whole is warmed by a Christian benevolence, so ardent and so true as to make us feel the whole subject to be invested with a grandeur greater than we had felt to encompass it before.

BOOKS RECEIVED.

1. *The Institutions of Popular Education.* By the Rev. R. W. HAMILTON, D.D., LL.D.
2. *Remedies for the Wrongs of Women.* Third Edition.
3. *An Examination of Sir Robert Peel's Currency Bill of 1844.*
4. *The Rights of Labour.* By THOMAS BAILEY.
5. *Sacred Choruses.* Part I.
6. *Congregational Dissent Apostolical Conformity.* By A. J. MORRIS.
7. *Bibliotheca Sacra, and Theological Review.* Nov., 1844.
8. *Letters in Vindication of Dissent.*

Religious Intelligence.

NEW BAPTIST CHAPEL, NOTTINGHAM.—On Monday evening, the 9th instant, the congregation connected with the general baptist chapel, Stoney street, in this town, held a very interesting meeting, to take into consideration the propriety of erecting a new chapel in some other part of the town. Mr Thomas Carver was called to the chair. Resolutions were moved and seconded by Mr Pickering and Mr Hunter, the pastors, and by Mr Stubbins, missionary from India; also, by Mr Booker, Mr James, and Mr G. Kerry. Several of the principal friends were absent from indisposition, and other causes. The resolutions expressed the gratitude of the meeting to the Giver of all good, that the friends had been enabled to pay off the entire of the debt contracted by the enlargement of the chapel; namely, £1600; that the congregation had so increased that families could not be accommodated with pews, and that it was the obvious duty of the church to erect another place for the worship of Almighty God. It was also resolved that a subscription be entered into, there and then, in order to accomplish so desirable an object. It was stated, that the school-rooms were so full that more children could not be admitted. The meeting entered into the subject with great spirit, and Christian liberality. When the names of the subscribers were read over, before the adjournment of the meeting (the meeting adjourned until next Monday evening, at seven o'clock), it was ascertained that the various sums, which were from £50 to 5s., amounted to the very handsome sum of £601 15s. 0d. Several other subscriptions have been promised by gentlemen not present at the meeting.

BIRTHS.

Nov. 16, Mrs JAMES MIAL, Dalston, of a daughter.
Dec. 18, at 19, Duke street, Westminster, the wife of J. P. K. SHUTTLEWORTH, Esq., of a son.
Dec. 19, at Leighton Buzzard, the wife of Mr EDWARD ARDY, of a son.
Dec. 22, at Upper Clapton, Mrs JAMES THOMAS HAWES, of a son.

MARRIAGES.

Dec. 4, at the Friends' meeting house, Saffron Walden, Essex, HENRY HOPKINS, of Scarbro', to CAROLINE GREEN, daughter of Joseph Green, Esq., of the above place.
Dec. 17, at Boston Road meeting house, New Brentford, by Mr Thomas Smith, Mr AMOS WELFORD, of Haddenham, Bucks, to EMILY, daughter of Mr Thomas HUMPHREY, of Boston farm, Brentford.
Dec. 17, at Queen Street chapel, Leeds, by the bride's father, Mr T. W. SPICE, cashier at Messrs Samuel Holmes, Son, and Co.'s, to JANE, eldest daughter of HENRY BAKE, all of Leeds.
Dec. 18, at the baptist chapel, Yeovil, Mr STEPHEN HARRIS, jun., of Stalbridge, Dorset, builder, to MARY ANN, eldest daughter of Mr George HURLSTONE, of Yeovil, builder.
Dec. 18, at Harvey lane chapel, Leicester, by the pastor, Mr J. P. MURSELL, Mr W. BEDDLES, of that town, to EMMA LUCY, only daughter of William LORT, Esq., of Sydney cottage, Leicester.
Dec. 18, at the independent chapel, Hales Owen, Mr BENJAMIN PARKES, to Miss BULLUS, only child of Mr John Bullus, a deacon of the independent church, Hales Owen.
Dec. 19, at East Parade chapel, Leeds, by Mr W. HUDSON, Mr T. B. THOMPSON, of that town, one of the traveling agents of the British Temperance Association, to Miss M. A. WILDBLOOD, second daughter of the late Mr Thomas Wildblood, of Woodlesford.

DEATHS.

Dec. 9, at Hales Owen, in his 70th year, Mr JOSEPH HARRIS, gent., who was deacon of the independent church in Hales Owen from its formation, for more than 37 years.
Dec. 12, at Beaminster, Dorset, ANNE, the beloved and lamented wife of Mr Benjamin SEYMOUR, Ironmonger, of that place, aged 38 years.
Dec. 13, at Newport, Salop, HEPHIZIBAH JEAN, youngest daughter of the late Mr John CHALMERS, of Stafford, aged 22.
Dec. 14, at the residence of Mr Porter Pain, Hardwicks, Cambridgeshire, in the 61st year of his age, Mr WILLIAM GIBLSON, upwards of seventeen years the faithful and much-beloved pastor of the independent church at Great Eversden, in the same county.
Dec. 14, at Bomere heath, Salop, aged 61, Mr ALLAN, deeply and deservedly lamented by his relatives, his pastor, and the church, of which he was a worthy deacon for many years.
Dec. 15, at Farningham, Kent, Mr W. ROGERS, of Brasted, aged 31 years.

On the 16th instant, in Union place, Lambeth, Mrs LAMAR BLANCHARD.
Dec. 17, aged 59, after a few days' illness, during which the power of genuine Christian principles was clearly manifested, Mr WILLIAM RANDALL, sen., of Wigsthorpe, Northamptonshire.

DEATH OF THE OLDEST PREACHER IN SCOTLAND.—Mr THOMAS JOLLY, minister of Dunnet, in the county of Caithness, died in the manse there, on Monday, the 2nd instant, at the patriarchal age of ninety-one. Mr Jolly was, undoubtedly, the oldest preacher in Scotland, having been upwards of sixty-five years in the pulpit at Dunnet, as assistant to his predecessor, Dr Traill, and minister of the parish. He was ordained in August, 1784.

Nov. 17, at Demerara, Sir MICHAEL M'TURK. The deceased baronet was distinguished at different periods: in 1824, as foremost in the persecution of the martyred Smith, of *Le Resouvenir*—in 1834, as the proposer of the bill for the termination of the apprenticeship system of slavery (for which step he received the approbation of the sovereign and the title he held)—and, since that period, as the steady friend of the people in the legislative hall, and as maintaining a friendly feeling towards the successor of the martyred missionary, whose station was on one of Sir Michael's estates not far from *Le Resouvenir*.—*Guiana Congregational Record*.

At the last privy council, a report was made on a petition from the states of Guernsey, praying the Queen's confirmation of a project of reform in the constitution of the said states.

Trade and Commerce.

LONDON GAZETTE.

Friday, December 20.

The following buildings are certified as places duly registered for solemnising marriages, pursuant to the act of 6 and 7 Wm IV., cap. 85:—

The presbyterian church, Woolwich, Kent.
Pencader chapel, Llanfihangelararth, Carmarthenshire.
The independent chapel, Howdon-on-Tyne.

BANKRUPTCY ANNULLED.

HIGGINBOTTOM, SAMUEL, Dukinfield, Cheshire, shopkeeper.

BANKRUPTS.

BALNE, HUMPHREY CHARLES, Poole, grocer, Jan. 7, Feb. 4: solicitor, Mr G. J. Shaw, Furnival's inn.
BERLEY, JOHN PEART, 26, Brompton row, Kensington, plumber, Jan. 10, 31: solicitors, Messrs Buchanan and Grainger, Basinghall street.

FOOTHEAD, HENRY HUGH, of No. 14, Fore street, Cripplegate, milliner, Jan. 3, Feb. 14: solicitor, Mr Wilkins, Furnival's inn.

HODGSON, THOMAS, of Manchester, calico printer, Jan. 2, 23: solicitors, Mr John Abbott, 10, Charlotte street, Bedford square; and Messrs Edward and Robert William Bennett, Princess street, Manchester.

KING, SAMUEL, Newgate street, warehouseman, Jan. 3, Feb. 14: solicitors, Messrs Linklaters, Leadenhall street.

MOUTRIE, JAMES, Bristol, music seller, Jan. 7, Feb. 4: solicitor, Mr Theobald, Furnival's inn.

OLDHAM, JAMES, Wood street, City, silk warehouseman, Dec. 28, Feb. 5: solicitors, Messrs Reed and Shaw, 59, Friday street, Cheapside.

SHERATON, GEORGE, of Hartlepool, Durham, corn merchant, Jan. 9, Feb. 11: solicitors, Mr Thomas Holden, Kingston-upon-Hull; and Messrs Wilson and Turnbull, Hartlepool.

WATKINS, HUGH DANIEL, and INNES, JAMES, of Manchester, lead merchants, Jan. 8, Feb. 3: solicitors, Messrs Sale and Worthington, Fountain street, Manchester; and Messrs Reed and Shaw, Friday street, Cheapside.

SCOTCH SEQUESTRATION.

SWORD, ROBERT, of Kirkintilloch, wright, Dec. 24, Jan. 14.

DIVIDENDS.

P. Roselli, Lime st, City, merchant, sec. div. of 2½d., payable any Saturday.—W. Harding, Southampton st, Camberwell, grocer, first div. of 7s. 8d., payable any Saturday.—C. J. Cay, Bishopwearmouth, coal fitter, sec. and final div. of 9d. and 1-9th, payable any Saturday.—W. A. Brooks, Newcastle-upon-Tyne, quarryman, first and final div. of 8d., payable any Wednesday.—J. Courtney, Bristol, banker, sec. div. of 1s. 8d., payable any Wednesday.—C. Duffield, Bath, grocer, first and final div. of 3s., payable any Wednesday.—B. Norman and E. Buckman, Cheltenham, ironmongers, div. of 6s., payable any Wednesday.—L. Orton, Box, Wiltshire, and F. Paxton, Long Ashton, Somersetshire, builders, final div. of 5s. 9d., payable any Wednesday.—E. Oxley, jun., King's Lynn, Norfolk, hatter, first div. of 3s., payable any Saturday.—G. D. Thomas, Wem, Shropshire, grocer, final div. of 10d., payable any Tuesday.—J. Wilson, Manchester, warehouseman, sec. and final div. of 6s. 4d., payable Jan. 1, or any subsequent Wednesday.—J. Gleadhill, Oldham, Lancashire, cotton spinner, interest on debts, payable Friday, Dec. 27.—G. S. Wells, Rippondill mill, Soyland, Yorkshire, cotton spinner, sec. and final div. of 7½d., payable any Tuesday.—J. Watson, sen., and J. Watson, jun., Wath-upon-Deane, Yorkshire, common brewers, first and final div. of 3s. 10d., payable any Tuesday.—J. Pemberton, Knostrop, Yorkshire, soap boiler, first

div. of 2s. 3d., payable any Tuesday.—R. Dunn and R. D. Dunn, Wakefield, corn factors, sec. div. of 7s. 4d., and third div. of 2d., payable any Tuesday.—J. Bradwell, York, ironmonger, first and final div. of 4s. 9d., payable any Tuesday.—W. Thorpe, Thorne, Yorkshire, scrivener, first div. of 1s. 2d., payable any Tuesday.—T. Carter, jun., Waltham, Leicestershire, butcher, first div. of 2s. 0d., payable any Tuesday.

BRITISH FUNDS.

The prices of all the public funds are very steady, and a moderate amount of business is transacting.

	Wed.	Thur.	Fri.	Sat.	Mon.	Tues.
3 percent Consols	100	100	100	100	100	100
Ditto for Opening	100	100	100	100	100	100
2 percent Reduced	100	100	100	100	100	100
New 3 1/2 percent	103	103	103	103	103	103
Long Annuities	12	12	12	12	12	12
Bank Stock	209	209	208	208	208	208
India Stock	—	—	286	286	—	—
Exchequer Bills	59pm	59pm	59pm	56pm	56pm	56pm
India Bonds	—	—	73pm	—	—	—

FOREIGN FUNDS.

Austrian	—	Mexican	36
Belgian	102 1/2	Peruvian	29
Brazilian	89	Portuguese 5 per cents	84
Buenos Ayres	37	Ditto converted	58
Columbian	14 1/2	Russian	119 1/2
Danish	—	Spanish Active	25
Dutch 2 1/2 per cents	64	Ditto Passive	6
Ditto 5 per cents	98	Ditto Deferred	15 1/2

RAILWAY SHARES.

Birmingham and Derby	80	London & Birm. 1/2 shares	24
Birmingham & Gloucester	96	London and Brighton	50
Blackwall	69	London & Croydon Trunk	16 1/2
Bristol and Exeter	71	London and Greenwich	10
Cheltenham & Gt. Western	—	Ditto New	22
Eastern Counties	14	Manchester and Leeds	113
Edinburgh and Glasgow	63	Midland Counties	112
Grand Junction	224	Ditto Quarter Shares	—
Great North of England	126	Midland and Derby	79
Great Western	151	Ditto New	—
Ditto Half	88	South Eastern and Dover	39
Ditto Fifths	28	South Western	80
London and Birmingham	229	Ditto New	11

MARKETS.

MARK LANE, MONDAY, DEC. 23.

There was only a moderate supply of English wheat; notwithstanding, the trade was by no means brisk, and the currency of this day week was only obtained for good dry quality; other sorts were difficult to dispose of. Free foreign is taken in very small parcels on the same terms.

Fine malting barley is in demand, and fully as dear. Grinding qualities go off slowly.

Beans and peas of best sorts found buyers at quite as much money.

In oats there is now scarcely anything on sale but granary samples, and the transactions altogether are of the most limited character.

Wheat, Red New	39 to 46	Malt, Ordinary	45 to 60
Fine	48 to 51	Pale	60 to 65
White	44 to 50	Rye	28 to 34
Fine	50 to 54	Peas, Hog	32 to 34
Flour, per sack	33 to 47	Maple	33 to 34
Barley	24 to 28	Boilers	32 to 34
Malting	34 to 38	Beans, Ticks	32 to 35
Beans, Pigeon	38 to 38	Wheat	20s. 0d.
Harrow	33 to 37	Barley	3 0
Oats, Feed	20 to 22	Oats	6 0
Pine	22 to 24	Rye	10 6
Poland	21 to 23	Beans	5 6
Potato	22 to 24	Peas	7 6
WEEKLY AVERAGE FOR DEC. 20.		AGGREGATE AVERAGE OF THE SIX WEEKS.	
Wheat	45s. 1d.	Wheat	45s. 8d.
Barley	34 5	Barley	35 2
Oats	21 11	Oats	21 9
Rye	32 6	Rye	32 6
Beans	37 10	Beans	37 10
Peas	35 9	Peas	35 7

SEEDS.

White and red cloverseed were dull of sale at previous prices. Linseed for feeding was inquired after, and realised full terms. Cakes were also fully as dear. Canaryseed was in good supply, and sold with difficulty.

Linseed	per qr	Clover	per cwt.
English, sowing	52s. to 58s.	English, red	— to —
Baltic, ditto	—	Ditto, white	— to —
Ditto, crushing	38 to 42	Flemish, pale	— to —
Medit. & Odessa	38 to 40	Ditto, fine	— to —
Hempseed, small	35 to 38	New Hamb., red	— to —
Large	—	Ditto, fine	— to —
Canary, new	53 to 56	Old Hamb., red	— to —
Extra	54 to 58	Ditto, fine	— to —
Caraway, old	44 to 46	French, red	— to —
New	48 to 50	Ditto, white	— to —
Ryegrass, English	—	Coriander	15 to 18
Scotch	—	Old	— to —
Mustard	per bushel	Rapeseed	per last
Brown, new	14 to 17	English, new	23s. to 26s.
White	14 to 18	Linseed cakes	— to —
Trefoil	—	English	10s. 10s. to 11s.
Old	—	Foreign	6s. 15s. to 7s.
Tares, new	6s. 6d. to 6s. 3d.	Rapeseed cakes	— to —

PROVISIONS, LONDON, DEC. 23.

Since our last the demand for butter has been limited; the market, however, continues firm, and sales were at fully this day week's rates. The arrivals of bacon having given the trade a supply for the present, prices landed have receded 1s. to 2s. per cwt. On-board very little doing. Hams and lard without alteration.

HOPS, BOROUGH, MONDAY, DEC. 23.

There is a quiet market for hops, and at about previous rates. Not much business is expected until the turn of the year.

BUTCHER'S MEAT, SMITHFIELD, MONDAY, DEC. 23.

The beef trade was very dull, at a decline of 2d. per 8lbs. The imports of live stock under the new tariff have been very limited—only 8 beasts and 20 sheep being on sale this morning from Rotterdam. The supply of sheep, being more than adequate to meet the wants of the butchers, met an unusually dull sale. Scarcely any calves were at market, yet the veal trade was dull, and prices were with difficulty supported. In pigs little business was doing.

Price per stone of 8lbs. (sinking the offal).

Beef	2s. 10d. to 4s. 4d.	Veal	3s. 4d. to 4s. 4d.
Mutton	2 8 to 4 4	Pork	3 0 to 4 0

HEAD OF CATTLE AT SMITHFIELD.

Beasts	5,130	Calves	145	Pigs	384
Friday	1,309		117		250
Monday	1,319		117		250

NEWGATE AND LEADENHALL MARKETS, MONDAY, DEC. 23.

Per 8lbs. by the carcass.		Per 10d. to 3s. 0d.	
Inferior Beef	3s. 0d. to 3s. 2d.	Inf. Mutton	2s. 10d. to 3s. 0d.
Middleling do	3 4 to 3 6	Mid. ditto	3 2 to 3 4
Prime large	3 6 to 3 8	Prime ditto	3 6 to 3 8
Prime small	3 8 to 3 10	Veal	3 4 to 4 4
Large Pork	3 8 to 3 8	Small Pork	3 6 to 4 0

COTTON.

There was a moderate demand in the early part of the week, and prices for the most part were steady. At the close of the week a considerable improvement took place in the demand, and a large business was done. In Brazil the transactions are rather heavier than usual, but no improvement in prices can be noticed. Egyptians are in steady demand at previous rates. Surats same as last week, though less doing. In the course of the week 15,000 American and 500 Surat have been taken on speculation, and 950 American for export. The total sales of the week comprise 29,050 bales.

WOOL.

Since our last there has been a very active trade, and a considerable quantity of both clothing and combing wool has changed hands at advanced prices. The manufacturers have held off from purchasing as long as possible, but many of them had allowed their stocks to get so low that they were obliged to accede to the terms of the dealers. The imports of wool into London last week were only 621 bales, of which 613 were from Van Diemen's Land, and 8 from Germany.

HAY, SMITHFIELD, DEC. 21.—At per load of 36 trusses.

Coarse Meadow	72s. to 95s.	New Clover Hay	90s. to 190s.
New ditto	—	Old ditto	—
Useful Old ditto	95 to 104	Oat Straw	39 to 34
Fine Upland ditto	105 to 110	Wheat Straw	34 to 35

COAL EXCHANGE, DEC. 23.

Stewart's, 26s. 6d.; Hetton's, 28s. 0d.; Braddyll's Hettons, 30s. 0d. Ships arrived this week, 15.

GROCERIES.—TUESDAY, DEC. 24.

TALLOW.—The deliveries are large, but there is no alteration in prices. St Petersburg yellow candle is 40s. 9d. per cwt from the scale; and 40s. 6d. to 41s. 6d. per cwt on the spot. Town tallow is 40s. 6d. to 41s. per cwt nett cash.

SPELTER.—There has been a better demand for the last few days. On the spot £29 15s. per ton has been paid; for delivery it is £22 5s. to £23 10s.

Advertisements.

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THE CITIZEN, WEDNESDAY, JANUARY, 1st, 1845. No. XI.

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The conductors of this Magazine, being determined to render it at once the cheapest and best of our denominational periodicals, have entered into arrangements for materially increasing it, and invite attention to the forthcoming Number for January, containing 76 pages of Essays, Reviews, Intelligence, and other highly interesting matter. Price Sixpence.

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 2. The Rise and Progress of the English Baptists. By the Rev. T. POTTER.
 3. A Sermon delivered at the Annual Meeting of the friends of Bradford College. By the Rev. JOHN ALDIS.
 4. Review of "Dr Halley on a Sophism of his Baptist Reviewer."
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TO BAPTISTS.
THE BAPTIST REPORTER.

Monthly, at Threepence.

Every person who wishes to know what the Baptists are doing at home and abroad, should take in this Periodical, which contains more intelligence than any other religious Magazine whatever, at the same price. The *Reporter* for 1844 contained reports of upwards of Four Hundred Public Baptisms.

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London: SIMPKIN and Co., and all Booksellers.

On the 1st January, will be published, in demy, 18mo, pp. 36, price One Penny.

THE LATTER RAIN. No. 1. By the Author of "Dew of Hermon." To be completed in 12 Monthly Parts.

London: HOULSTON and STONEMAN, Paternoster row; and Cheap Tract Depository, 36, Southampton street, Strand.

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 7. A Sectarian Spirit: its Prevalence and Insidiousness, Dr STRETHORN.
 8. Unity of the Heavenly Church—Influence which the prospect of it should exercise, Dr A. SYMINGTON.

London: HAMILTON, ADAMS, and Co. Edinburgh: WILLIAM OLIPHANT and SONS. Glasgow: DAVID ROBERTSON.

THE ECONOMIST. The extensive and increasing support which this Journal is receiving from the leading Mercantile, Banking, and Manufacturing classes, without reference to political party, has induced a constantly increasing care to render the Commercial department of the paper as complete and accurate as possible, and thus to combine, with the discussion of principles, a practical current usefulness, and a work of future reference. To express more fully this growing characteristic, a slight addition will be made to the title with the beginning of the new year; and some important additions will also be made to its present contents of practical utility. It will be called **THE ECONOMIST, and WEEKLY COMMERCIAL TIMES**, and will contain:—

1st.—Leading articles on Political, Economical, Financial, Commercial, and General subjects, discussed on strict Economical and Free Trade principles as heretofore.

2nd.—A careful digest of the Proceedings and Debates in Parliament.

3rd.—A careful abridgment of the News of the Week, with a notice of the Theatres and Public Amusements.

4th.—Law Reports of cases particularly connected with Commerce.

5th.—Literary Notices, and particularly of all Works on Economical, Financial, and Commercial subjects.

6th.—Correspondence and Answers to Queries on subjects of Statistical and Commercial interest.

7th.—Review of the Current Commercial Questions of the day, and of the Markets abroad and at home.

8th.—Weekly statement of Imports, Exports, Consumption, and Stocks on hand, of the chief articles of Foreign and Colonial Produce, and the Raw Materials of Manufactures.

9th.—A notice of all public sales of produce announced to take place in London and Liverpool in the ensuing week.

10th.—A Price Current of Finance, Commerce, Railways, and Corn Markets, &c., and the Gazette of the week.

Once in each month will be continued to be published the very important Official Table of Imports, Consumption, and Exports, for the whole Kingdom, of all leading articles of Foreign Produce, and of the Exports of British Manufactures, for the current year, compared with the corresponding periods of past years, with a careful review of the results which these returns indicate. Also, monthly, or more frequently, an account will be given of the Exports of some of the leading articles of British Manufacture, particularly of Cottons, Woollens, Linens, &c., distinguishing the countries to which they go, so as to act as a timely check to overshipments.

The numerous and important Commercial and Financial questions which must be discussed in the ensuing session of parliament, on the subject of Taxation, Import Duties, and Banking, will specially engage the attention of this Journal, both before and during their discussion.

Every care will continue to be used to secure the most perfect accuracy on all points, and to maintain this Journal independent of all personal or party influences.

A Title Page and Index will be furnished at the close of the present year for the past numbers, and will be continued annually, forming a Yearly Volume of 1250 pages.

Annual subscription, Twenty-six Shillings.

Published at the Office, 6, Wellington street, Strand, London, every Saturday morning; and to be had of all Newsmen.

At a PUBLIC MEETING, held in the Broad-

mead Rooms, Bristol, on the evening of Wednesday, the 18th of December, 1844, for the purpose of hearing the Rev. Dr COX and the Rev. J. BURNETT advocate the principles and objects of the BRITISH ANTI-STATE-CHURCH ASSOCIATION,

ROBERT NORRIS, Esq., in the chair,

Dr Cox and the Rev. W. BROCK having addressed the Meeting, the following Resolutions were unanimously adopted:—

Moved by the Rev. J. J. WAITE, and seconded by JOHN SHOARD, Esq.,

1. That this Meeting has heard with much pleasure the statements just made of the principles and objects of the British Anti-state-church Association, and believing those principles and those objects to be scriptural, the Meeting would commend the Association to the support of all the Friends of Civil and Religious Liberty.

Moved by the Rev. JOHN BURNETT, and seconded by the Rev. W. THORN.

2. That as liberty of conscience is the birthright of every man, this Meeting feels itself called upon to sustain, by every lawful means in its power, the enjoyment of this high privilege; and in furtherance of this object would recommend to the friends of religion in Bristol to enrol themselves as members of the British Anti-state-church Association.

Moved by the Rev. T. E. THORNTON, seconded by the Rev. R. S. MAY, Esq., and supported by J. G. GUINNESS, Esq.,

3. That the Resolutions passed at this Meeting be published in the *Bristol Mercury*, *Bristol Journal*, *Great Western Advertiser*, *Bristol Mirror*, and *Bristol Gazette*.

ROBERT NORRIS, Chairman.

VOLUNTARY PRESBYTERIANS IN NEW SOUTH WALES.

THERE is, at this moment, a very interesting

movement among the Presbyterians of New South Wales. A portion of that community, with Dr Lang, the oldest Presbyterian Minister in the Colony, and with the largest congregation, are endeavouring to place their religious institutions upon the only Scriptural ground, the exclusive support of the people.

The present religious state of the Colony, where the government gives from the public funds indiscriminate support to Roman Catholics, Episcopalians (many of whom are Puseyites), and Wesleyans, and Presbyterians, seems to render such a step of the highest importance to the interests of evangelical religion in that rising Colony. Where so many have been accustomed, both there and in their native land, to the Presbyterian forms of worship and government, the importance of their efforts can scarcely be overrated, to unite with Evangelical Dissenters of other denominations, in laying deep and lasting foundations for the maintenance and diffusion of Scriptural truth. What is most wanted is a supply of ministers holding Evangelical principles, and belonging to one or other of the undenowned sections of the Presbyterians in this country, to labour in the congregations already organized, and to occupy the stations which have been, or are about to be, opened in different parts of the country.

The labours of Dr Lang could not be spared, as he stands nearly alone in Sydney. They have adopted, therefore, the expedient of sending one of the Elders of their church, Mr Smith, who has devoted himself to the task of raising funds for the purpose of sending out ministers to New South Wales. To assist in this good work, a Committee of ministers and friends in London, favourable to this object, has been formed, who have undertaken to receive subscriptions, and to see to the proper application of the funds that may be raised.

Mr Smith will be happy to call on the friends of Evangelical religion for pecuniary aid; and, from those on whom he cannot call, donations will be thankfully received by any of the following ministers:—R. Redpath, Wells street chapel; T. Archer, D.D., Oxenden chapel; A. Reed, D.D.; J. Carlie; and St George D'Arcy Irvine, Esq.; or at the office of the *Patriot*.

CHEAP SELF-SNUFFING CANDLES.

PRICE'S PATENT CANDLES, which burn

without snuffing, like the finest wax, are now retailed throughout the country, at or under One Shilling per lb. But care must be taken to prevent any imitations being passed off as the Patent Candles; this attempt being made, and with too frequent success, by some dealers, on account of the greater profit upon the imitations. The Trade may obtain them wholesale from EDWARD PRICE and Co., Belmont, Vauxhall, and PALMER and Co., Sutton street, Clerkenwell.

DR STOLBERG'S VOICE LOZENGE, the

best specific for coughs, colds, and all affections of the throat. "We have received several recommendations, amongst the rest, two from clergymen, of the Stolberg Lozenge. We did, in a recent number, ourselves recommend them as the best specific for clearing the voice that ever came under our notice."—*Ed. Dramatic and Musical Review*, Nov. 16, 1844. To be had of every chemist in the kingdom. Wholesale agents, Barclay and Son, Farringdon street.

SUN FIRE OFFICE, NOVEMBER 23, 1844.

The Managers of the Sun Fire Office beg leave to inform the Public that the Certificate of the Minister and Churchwarden, and other respectable inhabitants of the parish in which a fire occurs, which has hitherto formed part of the 10th condition of the policies of this office, but which has rarely been required, is now dispensed with altogether. Persons insured in this Society may, therefore, consider that part of the condition as withdrawn; or, if they wish it, they may, by sending their policies to the office, have an endorsement to that effect made thereon.

JOHN RICHARDS, Secretary.

TO SHOPKEEPERS.

PROFITABLE AGENCY.—AGENTS

WANTED in all Towns in Great Britain where appointments have not been completed, for the sale of

DR FRANKLIN'S DOMESTIC BEVERAGE POWDER.

Several of those already appointed, even in small towns, realise a profit of from Twenty to Sixty Shillings per week on the sale of this excellent article.

No trouble attends the Agency, the Powder being supplied neatly packed and labelled, in $\frac{1}{4}$ and $\frac{1}{2}$ lb. packets; and, as it retains its flavour many years, there can be no loss. The rapid rise of its sale in all towns where it has been introduced, is the best proof of its excellence.

Apply to JOHN ADKINS (successor to Mr George Winchester), Franklin's Beverage Powder Manufactory, Banbury, Oxfordshire.

*. No License required to sell it.

DR FRANKLIN'S DOMESTIC BEVERAGE POWDER is an excellent and healthful substitute for Tea and Coffee, and is patronised by thousands of families, among all classes, who testify that they like it much better (though it is incomparably cheaper) than any other beverage. It is approved of, used, and recommended by the Medical Profession, and has been adopted by many large and respectable Households, and by Ship's Crews, &c.

Sold in Half-pound and Quarter-pound Packets, at Eightpence per pound.

To be prepared precisely the same as Coffee. The manufacture of this article is conducted with cleanliness, and it is of a most wholesome kind.

A Surgeon's Opinion of Dr Franklin's Domestic Beverage Powder.

The following opinion was voluntarily communicated to Mr ORLANDO ALLEN, Agent for the sale of the above-named Powder, by Mr HENRY HARRIS, Surgeon, of Redruth, Cornwall:—

"Redruth, April 7th, 1843.

"My Dear Sir—I have used Franklin's Breakfast Powder, and I have no hesitation in pronouncing it to be very good.

"I would recommend it to all persons who are delicate in the stomach, labouring under dyspepsia, in preference to tea, the intemperate use of which has injured thousands annually, by affecting the nerves, disturbing the functions of the brain, weakening the coats of the stomach, and otherwise enfeebling the digestive organs, as well as destroying the healthy hue of youthful and blooming faces.

"How many old wrinkled maids are there to be found throughout her Majesty's dominions, who have made themselves look aged and wrinkled by the imprudent use of tea, with all its cupreous adulterations?

"I like the Breakfast Powder very much; it is wholesome, nutritious, and economical; and I believe it only requires to be known, when it will be generally made use of.

"I am, sir, yours respectfully,

"HENRY HARRIS."

EXTRACT FROM A LETTER

Addressed by Mr W. TUCKER, of Westbury, Wilts, to the Proprietor of Dr Franklin's Domestic Beverage:—

"Sir—Since I posted my letter and order of yesterday, I have had a still larger demand for the Beverage Powder. I hear from all parties that they like it exceedingly; and I am sure of many constant purchasers among the middle class. I have not one pound on hand; I know not what to do about it; I shall post this letter, and go at once to Trowbridge, to endeavour to borrow or buy some of your agent there. I have a certain prospect of a large sale. Do not, therefore, fail to send me off one cwt. immediately, or there will be great disappointment. Yours, &c.,

"WILLIAM TUCKER.

"Warminster road, Westbury, Wilts."

[This letter was received about three weeks after Mr Tucker's appointment to the agency, his first supply having been rapidly bought up.]

EXTRACT FROM A LETTER,

Addressed by Mr THOMAS CARTHEW, of St Just, Cornwall:—

"Dear Sir—With this you will receive an order for one cwt. more of your best quality Powder. I trust that you will forward the same with the utmost dispatch. I have a large demand for your Beverage Powder, and I can say, with William Tucker, that I hear from all parties that they like it exceedingly well, and prefer it to tea or coffee. And they also say that, should the article be more generally known, it will be used by every class of people. Some agents in the mines have also testified their approval of it by buying some the second and third time. They have also been recommending it to the miners who work under their control. There will be much disappointment unless you send immediately.

"Yours, obediently,

"THOMAS CARTHEW."

[Received a fortnight after Mr Carthew had received his first supply of one cwt.]

STILTON HOUSE—STILTON CHEESE FOR CHRISTMAS.

R. CROSSLEY has now completed the purchase of one of the largest and best-assorted stock of

STILTON CHEESE in London. They have been selected with the greatest care from some of the finest dairies that can be procured. They are at this season of the year in the highest state of perfection, and such as R. C. can with the greatest confidence recommend. The sizes are from 6lb. to 14lb.; and the price varies from 10d. to 14d. per lb. Justly celebrated as R. C. has been for the last four or five years, he is proud to say, on no former occasion has he ever had so large or so fine a stock of Stilton Cheese as that which he now offers to public inspection.

R. C.'s celebrated new mild Breakfast Bacon, 6jd. and 7d. per lb., by the side or half-side.

Highly-smoked Bath Chops, 6jd. per lb.

Small and large smoked Hams, 7d. to 8d. per lb.

A dairy of very fine Sage Cheese, ripe, and of first-rate quality and flavour. This is a very rare article, and much esteemed by connoisseurs.

Family Cheshire Cheese, from 7d. per lb.

Rich and fine-flavoured American Cheese in great perfection, 7d. and 7jd. per lb.

A regular supply of fine Devonshire Fresh Butter four times a week.

Superior Pickled and Smoked Ox Tongues, cured upon the Yorkshire principle.

High-smoked Wiltshire Chines.

Block Westmoreland Hams, very fine.

R. CROSSLEY, Stilton House, 147, Holborn Bars.

PATENT PORTABLE SUSPENSION

STOVES.—The sale of more than 3,000 of these stoves since the commencement of the present season, proves that their great principle by which a warm temperature and a free ventilation are combined, has received the public sanction.

They are now universally adopted in bed rooms, sitting rooms, libraries, greenhouses, conservatories, saddle rooms, &c. The prices of the plain pattern are, for No. 1, 19s.; 2, 25s.; 3, 32s.

In order to meet the many applications for a similar stove, adapted for halls, school rooms, chapels, and churches, a large size, No. 4, has just been brought out at £3 10s. In operation, daily, at GEORGE and JOHN DEANE'S warehouses, show-rooms, and manufactories, opening to the Monument, 46, King William street, London bridge.

Printed and published at the Office, at No. 4, Crane court, Fleet street, in the parish of St Dunstan in the West, in the city of London, by JOHN HENRY DAVIS, of No. 76, York road, Lambeth, in the county of Surrey, on WEDNESDAY, 25th of DECEMBER, 1844.

